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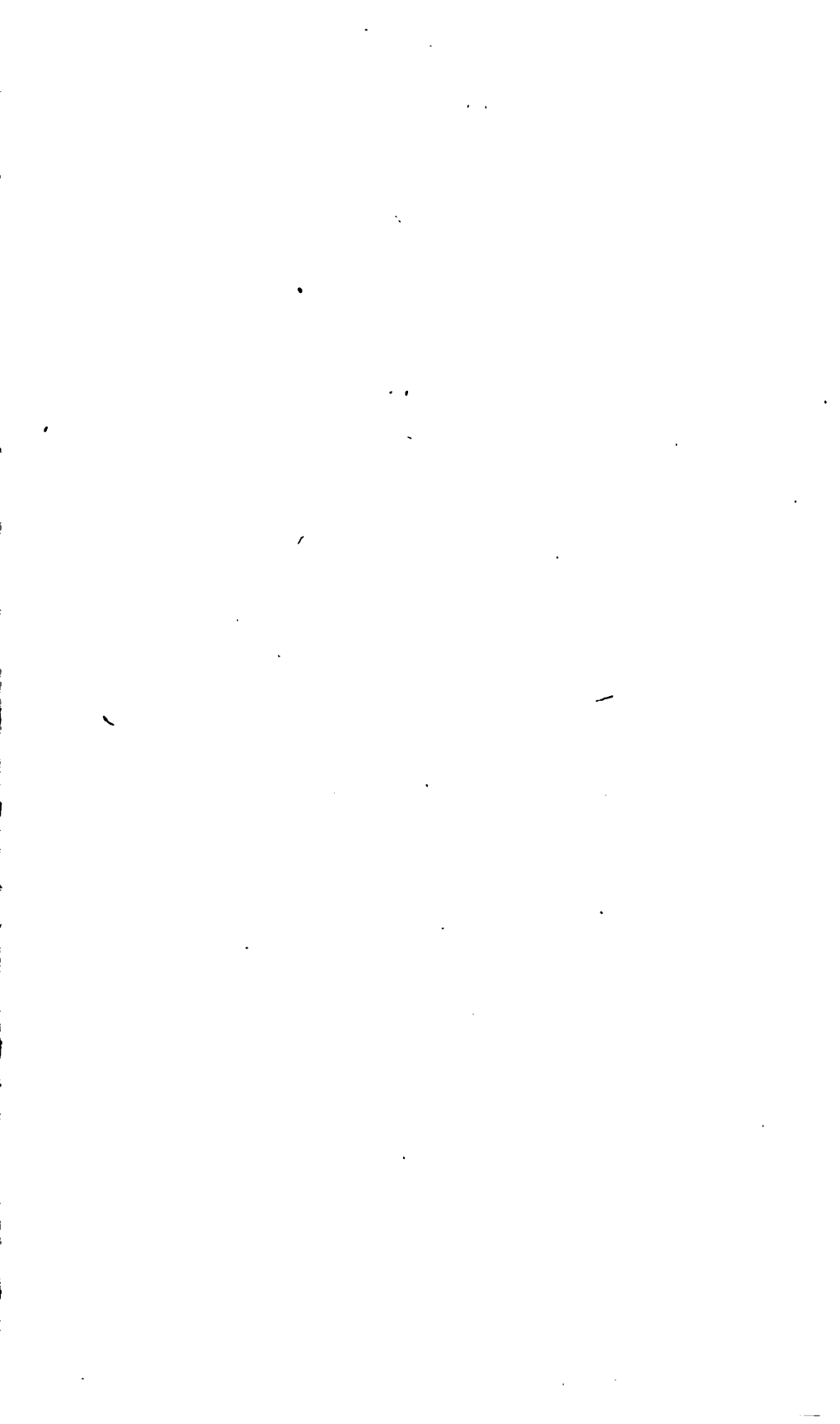


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THE
HISTORY AND PHILOSOPHY OF EVIL;

WITH SUGGESTIONS FOR

More Ennobling Institutions,

AND

PHILOSOPHICAL SYSTEMS OF EDUCATION.

BY

ANDREW JACKSON DAVIS.

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"Let no one call God his Father,
Who calls not man his brother."

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AUTHOR'S PREFACE.

PHILANTHROPIC CONVENTION,

TO OVERCOME EVIL WITH GOOD.

*To be held in Mechanics' Hall, Utica, Oneida Co., N. Y., on the 10th
11th and 12th of September, 1858.*

“Let no one call God his Father,
Who calls not man his brother.”

THE fact cannot be disguised, that modern theories of sin, evil, crime, and misery, are numerous and extremely conflicting. Not less antagonistic are existing laws, systems and institutions, respecting the rearing of children, and the treatment of criminals. The vindictive and coercive code has been for centuries administered to the workers of iniquity; yet vice and crime seem to be increasing, in proportion to the spread of civilization. The intelligent and benevolent everywhere begin to believe that this prevalence of crime and suffering is mainly traceable to *erroneous doctrines*, respecting man and his acts, out of which have been evolved equally erroneous systems of education, tyrannical institutions, and depraving plans of punishment.

Therefore, we, the undersigned, believing that a true philosophy of human existence and conduct will ultimate in more ennobling institutions and philanthropic systems of education, hereby invite all thoughtful and humane persons of every pro-

fession, or form of faith, to be present and take part in a convention, with a platform perfectly free to all who can throw what they believe to be true light upon THE CAUSE AND CURE OF EVIL.

We desire the question presented in all its aspects. It is hoped, therefore, that minds will come *prepared* to treat this subject with dignity and wisdom, from every stand-point of observation and discovery, — the physical, social, political, intellectual, theological, and spiritual. We very earnestly invoke the presence and influence of all who believe themselves to be true friends of Humanity; both to speak and to hear dispassionately upon the causes of evil and misery; to the end that the best principles and truest remedies may be discovered and applied.

The above-named Convention was held at the time and place appointed. It was a gathering of immense importance and profit. There was in constant attendance and acceptable coöperation a vast multitude of intelligent and benevolent persons of both sexes — representatives from the various states of the American continent.

The object of this little volume is, first, to embody in consecutive form the discourses delivered in part by the author at the Philanthropic Convention; and, second, to agitate the public mind upon the most sacred and sublime of all subjects and labors, namely, to ascertain how, individually and collectively, we may "overcome evil with good." In order to aid in the accomplishment of these objects, the discourses are sent hopefully forth to the wide world, with a "God speed the right!"

That the earnest reader and philosophic humanitarian may know what is to come of this "nucleus" Convention, it is deemed appropriate to put on record the Resolve of the entire congress of philanthropists and reformers assembled.

MR. GILES B. STEBBINS, of Rochester, offered the following resolution, which was unanimously adopted:

Resolved, That this Convention become AN ANNUAL ANNIVERSARY, of all who seek wisdom to overcome "evil with good," and that the time, place, and arrangements for the next meeting be left to a Committee consisting of IRA S. HITCHCOCK, of Oneida, DR. ROBERT T. HALLOCK and ANDREW JACKSON DAVIS, of New York, and AMOS ROGERS, of Utica.

SPECIAL NOTICE!—All persons interested in the objects of the proposed "Anniversary" are hereby invited very particularly to collate all facts in their State or community, relating to the several palpable or supposed causes of human suffering, and especially also to gather all useful information respecting the mode of treatment adopted, the expense, the results, &c. Such persons are earnestly requested to write out or memorize authentic facts, accompanied with their opinions respecting the shortest road to human happiness, and to be individually present, if possible, at the next annual gathering. Those who wish to become speakers or private aids at this free Cosmopolitan Movement, called "THE PHILANTHROPIA CONVENTION," are hereby solicited to address the author of the following discourses,

ANDREW JACKSON DAVIS,

Care of J. E. BROWN, No. 274 Canal Street, New York.

SYNOPSIS OF CONTENTS.

- I. THE UNITY OF TRUTH.
- II. THE ANTE-HUMAN THEORY OF EVIL.
- III. THE INTER-HUMAN THEORY OF EVIL.
- IV. THE SUPER-HUMAN THEORY OF EVIL.
- V. THE SPIRITUAL THEORY OF EVIL.
- VI. THE HARMONIAL THEORY OF EVIL.
- VII. THE CAUSE OF CIVILIZATION.
- VIII. THE WORLD'S TRUE SAVIOUR DISCOVERED.
- IX. THE HARMONIAL CURE OF EVIL.

THE UNITY OF TRUTH.

THE LAW OF PROGRESS is a ready writer ; its ink is life ; its pen, all the human world ; its volume, EXPERIENCE. The accumulated experiences of countless generations start into living present facts, when touched by the deathless magic of his pen, and the nineteenth century is thereby made the *Compendium* of all the dark and dreamy Past. The exact image of numberless ages, with all their sublime freight, is magically photographed by wisdom's sun upon the spread canvas of this very hour — behold ! can you not see it ? — and the variable voices of the long-forgotten myriads of Humanity, are heard within and between the words of all who now exist — listen ! can you not hear them ?

Development is that process by which substances and shapes familiar to the earlier inhabitants, are transmuted and promoted to the teeming heights of present being. The gradual transformation of granite rocks into tillable soil, of dirty iron into knives and forks, of worm-disgorgements into silken raiment, of mythology into theology, of savages into civilizees, is no longer wonderful. We reflect a moment, and the perception comes, that modern Arts and popular Sciences are but the fulfilment :

of Ideals natural to the human mind ; that the mechanical facts and physical achievements of to-day are embodiments of oriental imaginations. We have urged this before, and so we shall again.

History is present biography ; for nothing is ever lost ; and *essences* are omnipresent. Hence, then, whatsoever happened thirty months or thirty hundred generations ago is possible now, this very moment ; because the producing Law is immutable and unrepealed ; and because, also, the *conditions*, as a fulcrum, over which the lever-power of Law is uniformly displayed, may be summoned from their silent slumber in the twinkling of an eye.

This unitary philosophy of mankind's external history, is equally applicable to the biography of human Thoughts. Many grotesque and hyperbolic conceptions cherished by the so-called entombed heathen of Persia, twenty-five hundred years ago, are entertained *as living religious truths* this very hour by people civilized and powerful in America. Egyptian darkness and Jersey lightning are the same ! The gregarious Indians of the eastern hemisphere had Pagodas held firmly to earth and sacredly to heart by ties, gravitational and mechanical and spiritual, identical with those which bind and sustain costly sanctuaries upon the soil and soul of Massachusetts. Mankind do not differ essentially ; they remain the same from age to age ; improving only in the form and application. And thus it happens, that prevailing ideas of truth and several popular standards of righteousness, are lovingly homogeneous with errors openly exposed by Socrates and repudiated by Jesus.

Supported by this palpable principle of relationship between the essence of the Past and the essence of the Present — the *form* alone being incessantly changeable

and dissimilar—we may affirm, without fear of contradiction, that modern churchianity is merely ancient polytheism blossomed out. This is true and self-evident to the impartial interrogator of history, just as To-day is the baby-offspring of its progenitor, Yesterday; as the stern oak tree is the acorn openly manifested; or, perhaps, as growling dogmatism is whining puppyism gone to seed. With these prefatory words, volunteered deferentially as hints to the thinker, I proceed to consider our theme. We must freely explore and deliberately interrogate history. Let us get at the world's different theories of evil; and at what the advocates of each theory have proposed to extirpate misery.

Before embarking upon this bewitching enterprise, however, I must whisper "loud enough to be heard" a few fundamental suggestions. Pictured upon my understanding is a vast hand-shaped conception of the metaphorical Hand of Providence! This hand fills all the boundless space without, and its five fingers extend fan-like every way, resembling mighty yet beautiful columns of celestial fire. This terrible emblem of omnipotence, with its quinary images of fingers, is omnipresent—under the earth, in the sea, upon all continents, through all forms of life, beneath all humanity, around all the nations—in short, the "Hand" represents the universe of Matter, and the "fingers" are the fixed Principles of Mind. Obedient to the noiseless fiat of that Divine Father who moves this "five-membered hand" through infinite space, everything comes into being, grows up to form, gains strength, performs its allotted mission, then sleeps for a little season, and finally vanishes away into the dreamy empire of Change.

And if at any place or period of the world, under the

disentangling and noiseless operation of these quintuple Laws, "five of them [persons] were wise and five were foolish," no man may presume to complain at the obvious inequality or apparent unrighteousness. For who would openly, or in secret, denounce babyhood? Or, who dare defame and ridicule the estate of youth? It is the solid rock on which is founded the holy house of Manhood. Yet more: who is there so destitute of filial grace as to disregard and desecrate old Age? Not one of the five who are "wise" would thus do; and if "the five foolish" denounce and blaspheme, who will say that such minds are false to their condition?

As the five phases known as babyhood, childhood, youth, manhood, and maturity, are marked steps in the journey of individual life; so also are the five historic doctrines of the "cause and cure of evil" remarkable in the progressive development of the life of mankind. These five doctrines, which have been successively evolved in humanity's growth, may be denominated: first, THE ANTE-HUMAN; second, the INTER-HUMAN, third, THE SUPER-HUMAN; fourth, the SPIRITUAL; and fifth, THE HARMONIAL. The first was feminine; the second, masculine; the third, feminine; the fourth, masculine; the fifth is feminine: each corresponding to a finger upon the Hand of Providence. We will consider, first,

THE ANTE-HUMAN THEORY.

The babyhood of the whole human race, like the infant state of individual man, is characterized by physical weakness and mental simplicity. In this condition there is no coherent reflection, no contemplative forecast, no duplicity of motive or sophistication; but, instead, the most interior impulses bubble uncom-

pounded to the upper surface, and every latent propensity or attribute gains the most unmixed expression. Babyhood is the elementary school of every masterly attainment; a state of promise, of poetry, and prophecy. From the dizzy heaven-capped summit of this the century of centuries, we may look down into the world's profoundest Infancy. At once the best germs of eternal Truth glimmer, and shed their mild radiance upon the inspecting vision. Like immortal jewels dropped from the divine Crown, harmoniously set in the earthen ring of the familiar microcosm; so man's faculties shine forth practically, throughout the life and lip and deeds of all the after ages.

Implicit and immeasurable Faith, not reason, is the characteristic flower of infancy. Of the individual; so, also, of the race. The thinking principle, the future mind, is folded lovingly within the heart. The only brain is the bosom. Impulse is the first principle; and the first argument is Necessity. Coming Wisdom is prophesied in the foregleams of Intuition; and the inward faith whispers of future Reason, without jargon of words or confusion of testimony. Viewing mankind's infancy in this light, how startling yet pleasurable is the announcement that man's *first* thoughtless theory of Evil's origin was, or is, Ante-Human. It comes from the interior; in sex and character, it is *feminine*.

The earliest theology, or doctrine of God, was monotheistic. (Historians do not thus classify, but I am willing to wait for a better class of writers.) God was asleep in secret impenetrable. He was robed in the manifolds of eternal Night. There were slumbering profoundly within Him the purposes and adequate ener-

gies of creation universal. At length the great Being roused to the work, creation was miraculously consummated, but the Creator remained totally invisible. He was still sequestered within golden cities countless, and slept in a bed of light behind the gorgeous curtains of infinitude. Of His immense but beautiful person, or plans and meditations, no earthly creature could ever know anything. His celestial concealments were absolute, and the awful secrets of His will were eternally shut from man's observation. Of Him knew no man, "not even the angels in heaven," but with Himself he was all expression.

These opinions were vaguely entertained by the first human family on earth. But, anon, there were developed many evils among the tribes—selfishness, jealousy, hatred, insult, crime, revenge, murder! These social disorders were very soon succeeded by diverse physical calamities—excess, destitution, pain, sickness, insanity, corruption, unnatural death! There were also remarkable changes in the earth itself (for this was the volcanic era just closing), and atmospheric discords coëxtensive with human observation, such as heat, cold, storms, tornadoes, ground-tremblings, thunder, lightning, famine, pestilence, stinging flies, poisonous reptiles, disappearance of fertile plains, destructive floods, and eclipses of the mysterious sun and beloved moon. The existence of these alarming diseases, and the unexpected recurrence of overwhelming physical derangements, necessitated the formation of a hypothesis, a theory of the cause of the evils, which was simply and wholly Ante-Human. Children will conjecture images, and assign imaginary causes, to explain what they do not comprehend. The Ante-human theory was briefly this :—

The unknown mental Mystery, the concealed and incomprehensible God, premeditated in secret and stealthily accomplished every good and evil thing. He was before all things, and in Him did all things consist. Day came out of His countenance, and Night was the shadow of His hand ; Good was the smile of His mouth, and Evil the frown of His brow. With the right hand He recompensed the righteous, and with the left foot He punished the guilty. Why He did contradictory deeds, sent forth waters both bitter and sweet from His one fountain, was no question to be entertained by man. It was rebellion to hesitate. The Incomprehensible alone knew all things. And thus the early poets sung (see Prov. xxv. 2) : " It is the glory of God to conceal a thing." And later poets, following the thoughts of their predecessors, wrote : " Great is the Lord, and greatly to be praised, and His greatness *is unsearchable*." (Psalm cxlv. 3.) And still another subsequently exclaimed, " O, the *depth* of the riches both of the wisdom and the knowledge of God ! *How unsearchable are His judgments, and His ways past finding out*." (Romans xi. 33 and 34.) All this is simply a repetition of the Ante-Human theory, known in the world for thousands of years before Paul ; in fact, the hypothesis is pre-Adamite, and reaches down into humanity's very first cradle.

In the Infant age of the world, as with all untrammelled simplicity of understanding, there was no complexity. The hypothesis was uncomplicated and weak ; but yet, in a finer light, such infancy is a promise of the best. Hence, in this theory, God had no compeers, no equals, no accomplices, no scapegoats, upon which to saddle the origin and causes of evil. He had created

all ; held an undisputed title to "mansions in the sky ;" was sole proprietor of the earthy footstool ; introduced and repealed laws ; acted natural or unnatural at pleasure ; blessed the good ; cursed the wicked whom he also made ; "warmed in the sun ;" chilled in the appalling storm ; "glowed in the stars ;" muttered and threatened in the thunder ; "blossomed in the trees ;" blasted in the tornado's breath ; acted out individual sovereignty at His own cost ; and took the responsibility ! Such, in short, was the Ante-human theory of evil. Let us now examine the world's condition at the period under review.

The human mind, at this stage of its growth, was necessarily impressible and enveloped in every kind of ignorance. Ignorance married to mind begets that most helpless and wretched of psychological children, called "Fear." This miserable imbecile is allowed to intermarry with his twin sister, called "Mystery," and thus is begotten that most deplorable and diabolical of mental Despots, known as "Superstition." Superstition, however, is more bright-minded than either of his parents. He first ruled among "the armies of heaven and the inhabitants of earth ;" and suggested, like a doctor, the first theory of *curing* evils individual, social, and terrestrial. And one thing is remarkable : the theory of treatment was logically blended with the hypothesis of disease. Superstition (which was the first form of spiritualism among men) declared meekly and tremblingly that, Men were not granted permission to ask *why* the unfathomable God originally sent into the world disease, misery, and death ; but only this was allowable : to acknowledge on bended knees the prompt receipt of the afflictive dispensation, and then proceed

uncomplainingly to scatter incense and offer every costly sacrifice.

Here, then, was developed the Ante-human system of healing the sores of sin. Evil came from God, and the cure consisted in sacrifice. And the administration of this mysterious "cure" was very mysteriously confined to the magicians. These were the divine wise men, the first mediums, with a sacred function unintelligible to the tribes round about them. Patriarchs, poets, musicians, chieftains, rulers, and warriors, selected certain ones of their number to act as "medicine men" or mediums; and these, the mysterious persons, very soon obtained exclusive control of religious rites and curative ceremonies. They were the "magi" of after ages. The serpent, the bird, the beast, the bullock, the lamb, yea, *the human babe*, was ever and anon selected by the chief priests and then consecrated solemnly by the medicine men; whereupon the poor herdsmen and affrighted supplicants, numbering many thousands, would slavishly bow down in worshipful homage, about the burning sacrifice! Or, obedient to the recognized authorities, some parties would set out to wander here and there upon aimless pilgrimages, away into the interminable wildernesses, and willingly perish there unwept among the beasts of prey; while others, obeying the same dictation, would assume constrained and painful attitudes before wooden images, at the base of artificial crosses, or handle deadly serpents, and prostrate themselves hopelessly in burning sand till death; all to placate the imaginary wrath, or else to purchase the eternal pleasure of the Divine Mystery, who lived and worked in secret behind the stars, who created light and darkness, good and evil, and held as a pebble the

moss-covered earth in the hollow of his hand. We come now to another development, namely :

THE INTER-HUMAN THEORY.

Contemporary with the evolution and establishment of the sacred order of medicine men, between the evils of mankind and the mysterious pharmacopœia of remedies, there came slowly into existence a newer class of convictions. A few minds centrifugated the existing superstitions, and adopted their higher impressions respecting the "cause" of evil, and recommended to the world what they considered a more certain "cure" of human ills and misfortunes.

Mankind at this period, through the medium of a few representative minds, was just emerging from Infancy into Childhood. Childhood is distinguished from its predecessor by impetuous sensusivity and unrestrained integrity to physicalism. The state is characterized in particular by a definite development of the perceptive faculties, and not less by an emphatic exercise of the corporeal organization. This description is of the healthy, normal, proper state. Children devote themselves, as Mother Nature meant they should, to their bodily organs and physical senses ; to *hear*, to *see*, to *taste*, to *smell*, and to *feel* everything and everybody beautiful, is childhood's sovereign attraction and inalienable prerogative.

What is true of the individul is true of the race universally. As childhood is perpetually *conscious* of its dependency — a fact in nature of which unreasoning infancy is wholly unconscious — even so its impressions of existence resolve themselves into a doctrine of Fatalism. Fatality or obvious dependency is the natu-

ral theory of childhood ; and therefore, respecting the doctrine of Evil's origin, this condition develops the Inter-human hypothesis. In sex and character this theory of evil is *masculine*, or sensuous.

By this theory I mean the early belief which prevailed among what in modern times would be termed "the educated class ;" to the effect, that all evil *is a necessity* or natural accompaniment of human existence. Man was viewed as the helpless subject of fortuitous circumstances. He was considered the favored or the condemned of Fate ; and the object, like a tree or the brute, of forces fixed and causes irresistible.

The most advanced minds, those who entertained this self-evident sensuous hypothesis, did openly repudiate and ridicule the silly doctrines and senseless mummeries of the medicine men. A new and more definite authority was herein conceived ; the insemination and gestation began ; and the first child of fatalism, Physical Science, was born into the world's oriental lap. Stoutly repelling the superstitions of the mediums and medical magi, and resolutely priding themselves exclusively upon the testimony of their physical senses, *the thinkers* began the study of physical objects and slowly classified a few mechanical forces. The phenomena of lingual sounds, or language, came within the circle of their inquiries. And out of the whole period considerable progress was really made in philology, astronomy, mineralogy, atomology, cosmology, in the wonders of acoustics, music also, and much was done in certain departments of mechanics and architecture. Thus were begotten the germs of subsequent Egyptian civilization ; so, also, was conceived the progress of ancient Persia and Chaldea ; the China kingdom was thus founded ;

and the Hindoo world was rocked in a cradle of common science, based upon physicalism and fatality.

Among other investigations came this Inter-human hypothesis of evil; its cause and remedy. Human sense could easily mark this fact: all people, whether living isolated in countries or huddled together in settlements and cities, would be selfish, envious, thievish, and murderous. Wars would come, and men would fight. Death walked unbidden through human habitations, stalked arm in arm with pestilence, and feasted like a grim monster upon the victims of famine. The distracted people, suffering and dying, asked: "Why are we thus sorely afflicted?" The physicalists heard the question, and, being the disciples of blind forces and fate, they replied: "Man suffers from Necessity." "Who made Necessity?" asked the law-abiding multitude. "The Fates," returned the philosophers. "But who made the Fates?" persisted the inquisitive people. All the wise men were for the time confounded. But in less than twelve moons, they instituted a new phase of religious belief.

The physicalists or fatalists, still ignorant of great general principles, began a childish classification of the diverse evils and also of their opposites — the misfortunes on one hand, on the other all known blessings — with imaginary names attached to the several FORCES employed by Fate in bringing the effects among men. This was essentially identical with the Ante-human hypothesis — differing only in its polytheistic tendencies, and in its painful suggestions of invincible Fatality.

Here it may be remarked, *en passant*, that this doctrine of the early physicalists became, in subsequent

generations, the justifiable basis of all mythology. Ninus, the first king of Assyria, promoted his father, Nimrod, to the representative of a divine Force! Long after his father's death the ambitious son, then king, caused him to be publicly worshipped. The very ignorant population, confounding the image with the imagination, and taking *the form* instead of the spirit intended by the wise men, soon prostrated the whole system into a weak and pitiful Idolatry. The more superstitious among the Egyptians instituted the worship of onions, garlic, dogs, cats, hawks, and crocodiles, the sacredness of which by means of example and tradition was unconsciously received by after generations. But different people adopted different objects of religious adoration. Thus the Syrophenicians adored doves; the Thessalonians, storks; the Mendes, a goat; the Lybians, the sun and moon; fire, wind, and water, were worshipped by the Persians; while the most ancient Indians bowed down and paid holy vows only to the illimitable firmament. Later generations presumed to believe still more: that the so-called blind Forces of Fate were not only sacred but intelligent. This conception being more congenial to the spiritual faculties, led to another and higher classification: the Forces took upon themselves Forms, and imaginary Persons, as poetic embodiments, came forth by hundreds. And now polytheism, or the doctrine of many gods, was fully confirmed.

There were gods celestial and gods terrestrial; and to each god there was a goddess; and each deity was appropriate in character to his or her station, and beautiful. These gods and goddesses swarmed the woods, roamed through the submarine abodes, dwelt in crystal

palaces, populated sequestered bowers, congregated in airy castles, waltzed in rural retreats, animated the unfathomable abysses of regions infernal, and were ever present in all places public or private. And in the plenitude of mythological developments, the fact should not be forgotten that, every known human state and condition, either mental or corporeal, had assigned to it a particular superintending deity. Night, Sleep, Death, Hell, Elysium, Vice, Virtue, Disease, Health, Summer, Winter, Seed-time, Harvest, War, Peace, Jealousy, Malice, Revenge, Drunkenness, Murder — each had a presiding god! The gods were legionary.

But let us now return, and ask: “What cure of evil did the Childhood wise men suggest?” These physicalists did not sympathize with the idolatry of the ignorant, neither did they look with any favor upon the thoughtless jargon and cruel sacrificial ceremonies of the medicine men of the Infancy school, but did openly denounce their theory of evil and repudiated their barbarous remedies. But as the Childhood-wise-men’s philosophy of Evil was sensuous, so also was their prescription of remedies — physical, fatal, mechanical, abortive, and unfit to meet the want felt everywhere by everybody. What the wise-men prescribed may be briefly told:

They set out with the affirmation, based upon observation and personal sensation, that *man’s will is never free*; that he is impelled by fortuitous circumstances, and necessitated in each act and every station. Happiness, they taught, was the evidence of right feeling and right action. “Bodily ease” was the most important, they affirmed; for out of that contentment issued “mental tranquillity.” If mankind wanted to reach

heaven before death, they must tread a physical pathway. Physical indulgence, sensuous delight, outward fascination, circumstantial propitiousness, and objective constructiveness, were prescribed as positive cures of discord and misery.

Believing what the wise-men or physicalists said, the people and their chief rulers began the utopian task of building for the accommodation of all mankind, a mighty circular or spiral Tower, whose top was to penetrate the clouds, and terminate where the land of the gods commenced. Let your kings build golden temples to gratify and elevate their fancy, said the wise-men ; let your noblemen and princes fortify themselves within strong palaces ; let them possess musicians to please, wives to serve, magicians to alarm the superstitious, soothsayers to teach wisdom, and innumerable armies for protection against enemies ; let the proud pyramids be built to flatter the ambition of Heroes, and to perpetuate the memory of the mighty and royal favorites ; and, lastly, educate the senses of your princes, convert your grave young men into magi, and obtain the wisdom of the learned, that you may master the lesser forces of Necessity by a knowledge of the higher laws of Fate. This is the road to happiness, said the physicalists ; and such is the infallible cure of Evil. Whereupon there were successively constructed temples of barbaric grandeur, glittering with gold and sparkling with a profusion of precious stones ; Babel towers and lofty columns were suggested and founded in many places ; and pleasure-palaces, like the temple of Solomon, obtained a hieroglyphic or pictorial existence. But many of these plans never came out of oriental imagination ; although sacred history records them as positive outward verities.

But vast armies were really organized and furnished to the king's royal pleasure ; the mysterious Theraputa became once more enthusiastic, and renewed with delight their occult studies ; the departing race of giants, afterwards termed Athleta, increased their bodily strength ; and, better than all, there were, here and there, some true signs of college-schools and temples of intellectual education.

Such, in brief, was the Inter-human theory of evil ; also of its counterpart or remedy. To trace historically out the multiform ultimations of this fatalistic hypothesis, as it cropped out through the religions and governments of subsequent nations and generations ; to observe and mark the stealthy embodiments of this sensual faith, its spontaneous ripening up and applications, in the political liberties, in the sensuous arts, in the materialistic philosophies, in the fatalistic theories, in the voluptuousness, and warful tendencies of ancient Greece ; to follow its labyrinthine windings and legitimate workings through the superstition, the art, the eloquence, the law and the sensualities of proud and mighty Rome ; to keep step with its irregular march backwards and forwards all the way from ancient Egypt to modern England, from king Pharaoh to emperor Constantine, from the great Xerxes to the good Charlemagne, from strong Lycurgus the Spartan law-giver to Robert Owen the venerable circumstantialist ; did the work comport with the object of this Convention, and if this discourse did not aim at another result, the historical work would render a rare harvest of psychological knowledge. But I must away to the contemplation of a still higher phase, namely :

THE SUPER-HUMAN THEORY.

The aggregate life of mankind, true as ever to the Law of Progress, ere long graduated from a healthy and vigorous Childhood into the flush and surge of Youth. One might be led to imagine, perhaps, because thousands of throbbing centuries had already left their mark upon man, that the race as a whole was advanced in experience sufficient to be christened "A superannuated Methuselah;" that, at the date under consideration, the world's beardless juvenescence had been superseded by sexagenarian maturity; that, instead of vernal freshness and youthful eccentricity, the earth's inhabitants would now be stricken in years and whitened with holy wisdom; all this might be imagined of an individual, but of the globe's population nothing could be more foreign to the fact, for mankind was yet in the morning prime of its rudimental life and pilgrimage.

But the human race had thus far been finely run; it had arrived at an important crisis in its onward career. The best and most deliberate people were "quick in quarrel," impatient, precocious, precipitous in habit, and jealous of restraint. Science had already revealed many wonderful facts, had classified several mechanical and a few sublime, because *celestial*, forces; master warriors had triumphed over prodigious obstacles, had surmounted formidable impediments, and felt the sublime emotion of self-containing-power unconquerable; and thus, at this particular crisis in humanity's history, the doctrine was born that *Man is a free moral agent*, irresistible in his attempts, godlike in his capacities, and that in his facilities to accomplish either good or evil, he is mighty as Jove and certain as the sun.

It should now be observed that healthy Youth is contra-distinguished from Childhood by its enlarged imagination and inflammable wilfulness. Childhood is physical and masculine in character ; while Youth is poetical in disposition, and feminine. The sensuous limitations and entangling helplessness of Childhood are displaced or superseded in Youth by dreams of boundless liberty and of triumphs stupendous. No conceivable enterprise is too presumptuous ; no attempt is too hazardous ; no project is too formidable ; no daring exploit rises too sublime. A proud feeling of *individual* responsibility supplants the previous slavish subserviency to outer circumstances. The expanding inspirations of deathless Hope glow potentially within the surging soul. The energetic desire of selfish conquest swells these imaginations into mountains of uncontrollable enthusiasm. And thus, in the youthful period, the world's leaders dreamed loftier than the self-destructive ambition of Phaeton ; they aspired to feats of wilful strength grander than those of Jupiter or Hercules, and assumed powers equal to the greatest and mightiest of the gods !

And herein was originated the Super-human theory of Evil. Because it was spiritually or poetically derived,—was based upon consciousness rather than reflection,—it may be considered *feminine*. A religious revolution was at hand. Mythology and proud polytheism, as entertained by the multitude and taught by the learned, were unsparingly repudiated and ridiculed. None of the gods had caused man to sin! “There is but one God,” said the new comers. “He makes laws to be obeyed by man. These laws are expressed, by inspired minds, in the form of divine commandments. But

individual man is *independent* of these requirements. He is wilful and self-governing, and can *disobey* all the gods at once ! ”

Such was the Super-human hypothesis : God commanded obedience, but Man wilfully transcended God’s designs, violated the heavenly commandments, and went forth like a God “knowing good and evil,” to take the cost and consequences. This extravagant doctrine taught that *Man is God’s equal in this life* ; in will and power to accomplish, each is presumed to be independent of the other. By way of justification, timid Childhood said : “The woman thou gavest me tempted me, and I did eat.” But Youth, being self-sufficient and spiritually vain, indignantly repelled the impeachment of weakness and fatality, and said : “Sin is the wilful transgression of the law.”

The Creator is practically overthrown by the creature, under this hypothesis ; and the divine government, if not hurled into the sea, is in effect indefinitely postponed. Babyhood, as I have shown, very naturally whispers the doctrine, that God exerts in secret almighty power over man’s private will. The potter hath power over the moistened clay, and the parent hath power over the child ; even so the Omnipotent Mind overrules individual destiny, by immutable codes of prescience and foreordination. Pedantic and extravagant Youth, however, permits no such bounds set to the weapons of human determination. And when in moments of hyperbolic exultation, over the god-like thunderbolts of private will, the young world asserted, without a breath of qualification, that the one God was rendered absolutely unhappy by the wicked conduct of his earthly children !

In harmony with this impression, the inspired Zoroaster wrote his celestial and infernal theology. Cosmopolitan evil and misery were traceable : first, to an angel's conflict with God's government ; second, to a man's opposition to God's will. The Super-humanities affirmed, in evidence of what they taught, that long ages prior to the advent of mankind on the globe, a terrible war was waged in the very presence of God. The story was replete with oriental imagery : Ahri-man was wilfully and wickedly and magnificently ambitious. He one day refused, with the greatest indignation, to serve so-called higher angels in the kingdom of Ormuzd. His rebellion was followed by a celestial combat of indescribable horrors, during which the colossal rebel was vanquished, and forthwith, swelling with the igneous rage of a mighty fiend, he left for parts unknown. Of the dwelling-place and local circumstances of this renegade angel nothing was authentically ascertained, until about 500 years after the death of Zoroaster. At length we get some (figurative) information, *supposed to be reliable*, in the passage of a more modern writer : " Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." " Into outer darkness ; there shall be weeping and gnashing of teeth." (Matt. xxv. 30 and 41.) The " devil " here alluded to is none other than the veritable " Ahriman " of Zoroaster, and the pit of " everlasting fire " is the genuine imagination of the Super-humanities, fixing the " local habitation " of the wicked only a few miles below the earth's surface, not far from certain well-known volcanic and burning mountains.

What was at first merely a religious enthusiasm or

youthful extravagance—very natural to an unrestrained indulgence of the poetic, intuitive, and semi-intellectual faculties—ere long impressed the unreasoning and wonder-loving multitude with all the validity and dignity of *an inspiration*. Before the venerable teachers of this theory, the believers became reverently superstitious; they bowed their private wills, with slavish veneration to the arbitrary *dictum* of several theocratic chieftains. In after years this additional doctrine was proclaimed: that, although the Divine will was temporarily curtailed of its *inherent* almightiness by the co-potential will of the creature man, yet the Paternal Bosom was boundless in the quality of MERCY. He wished and longed to exercise this saving attribute, if man would but allow him the happiness, to an extent unrestrained save by the limits of humanity itself.

Thus was inaugurated a system of Super-human medicine to cure the evils of Super-human origin. It was an ecclesiastical hypothesis altogether—a scheme of arbitrary benefits *as rewards*, and of arbitrary penalties *as punishments*—assumed to be revealed in an arbitrary manner, by an arbitrary God, to accomplish the arbitrary ends of divine government.

Many ancient Romans, being advanced in almost everything that could gratify pride and yield bodily happiness, were mentally prepared to adopt the Super-human theory of evil. They were successful warriors, were irresistible in the higher branches of rhetoric, and marvellously perfect in Art. But this flattering conception, that man's will could and did transcend the will of the mightiest god, fired them with new laws. The Roman population was forthwith marked down and distributed into arbitrary divisions. All society henceforth

was composed of three classes — Senators, Knights, Plebeians — each amenable to the laws and government, which were at once democratic and tyrannical. Noblemen were esteemed as superior to Gentlemen, and the latter as higher than Citizens, for the patrician blood was influential at the forum ; and the systematic laws—to protect persons and property, to reward noble deeds and to punish vice and crime—were, like the social distinctions, arbitrary and vindictive. How could the effect be otherwise ? The Super-human doctrine was, that every man is wilfully wicked and personally responsible. Evils of temperament inherited, or vices arising from circumstantial temptations, were of little moment. The gods took record of every human act, and the Roman laws executed their will ; and thus society grew rapidly favorable to the doctrine of free moral agency.

To fulfil the atrocious requirements of this Super-human theory of man and his acts, thousands of infernal systems of punishment have been invented, and *millions* of human beings have been inhumanly sacrificed ! Particularly is this true of more recent periods in history, since the so-called Christian sceptre has swayed the western world. But we will part with historical miseries which are “dead and gone,” and proceed to enumerate the Super-human remedies for evils and sufferings existing. These are :

First, arbitrary laws and coercive administration ; second, an arbitrary atonement, as a remnant of the ancient system of sacrificial offerings ; third, an arbitrarily enforced “faith” in the saving quality of the atonement ; fourth, an arbitrary “new birth” or regeneration, by means of which the individual is res-

cued from well-deserved hell-misery ; fifth, arbitrary prayer to influence the divine will, and to obtain the divine favor ; sixth, arbitrary special providential operations of the divine will in behalf of an individual, or perchance of a nation ; seventh, the arbitrary establishment of churches, by *duty* and not pleasure ; eighth, the dogmatic preaching of the Super-human hypothesis as if it were an inspiration ; ninth, the arbitrary distribution of religious publications all over the world ; tenth, the arbitrary deprivation of an individual of his life, being supposed a just punishment for a similar crime committed by him, and as a warning to others not yet guilty of murder ; eleventh, the utility and equity of African slavery in Christendom, as a *mysterious* method adopted by an arbitrary Providence to bring sin-sick and colored souls to the fold of Christ ; twelfth, the wholesale repudiation of all forms of progress and ethical innovation, as being safest and best, in the opinion of an arbitrary conservatism, to aid the Super-human church in its arbitrary exertions in behalf of a straying world. But a yet more impressive development in this direction is at hand ; that is —

THE SPIRITUAL THEORY.

The impulsive spirit of uncharitable and revengeful condemnation, of complaint, of restlessness, of war and bloodshed, of anarchy and rebellion to the divine will — this spirit, under the Super-human doctrine of sin and its remedy, is greatly aggravated and strengthened. Prisons are designed not to defend society against its foes, but they are meant as places for the vindictive ministration of arbitrary punishments. Many schools are ruled as with a rod of iron. Heads of families and

honored magistrates, regarded as the sources and friends of law and order, impose inhuman duties and unjust restrictions. Kings put forth every atom of power to widen the margin of their possessions. The arbitrary law of Force is fashionable and incorporated in the Christian State, because the people have not outgrown it, and ministers therefore advocate it in the Christian Church. Force is everywhere deemed an indispensable *remedy* for individual transgression and national crimes. Such is the legitimate effect of the Super-human theory of free moral agency.

Notwithstanding all this Christian theory, however, which is coupled with Mosaic practice, one fact remains: vice and crime and multiform miseries seem to be increasing proportionally to the spread of Super-human civilization! And in full view of the past and present on this subject what wonder is it, that the intelligent and benevolent everywhere, in Europe as in America, begin to believe that most of this evil and suffering is traceable to the vitiating influence which certain *erroneous doctrines* have exerted, and do exert, upon individual members of society throughout all civil nations? We do not marvel that ever and anon the startling war-cry is sounded — “Revolution! Revolution!! Revolution!!!” Humanity’s innumerable ranks march up to the mouth of “the sacred canon” (the Bible), not to seek “the bubble reputation” there, but afresh to investigate the origin of evil, its nature, and the remedy. And this brings us to the fourth theory under examination.

Healthy Manhood is distinguished from Youth by serenity and intelligence. Strength, proportion, system, purpose, reflection, and action well-timed, all

these belong to manhood. From this estate the soul of the race realizes somewhat of its mundane business and celestial destiny. Science leads Industry to the altar ; they are duly wedded by Mother Nature ; and their first-born is " Mechanical Conquest," a fine strong boy ! The countless occult and imponderable forces yield one-by-one to the persuasive magnetism of mind. The magical sceptre of King Chemistry has been slowly moved over the Kingdom of Minerals, so long subterranean and mysterious ; and lo ! behold how pound-by-pound, and link-by-link, the metallic marvels come above ground to bless and adorn the world's outer being. The mineral empire sends to man the materials necessary for every success conceivable. Thread by thread the once inert matter now stretches itself from pole to pole across the prairie, or around the globe, just as man's skill and deductive industry may determine.—Or, less ambitious of a broad-day-light notoriety, and desiring less *polarity* observable but more in fact, it creeps away quietly far down below the ocean's mountainous wave of majestic power, noiselessly arrests and binds in irons the estranged continents with ties suggestive of Eternal Peace ; and thus meekly, and without exhaustion, it cheerfully and brilliantly discharges (but in a manner *positively shocking* physically to realize) innumerable electric duties for private relief and national prosperity.

Does not all this look consistent with humanity's Manhood ? Does it not seem to promise somewhat nobler in our conceptions of man ? Will we not be impelled forward into a broader, higher, more saving hypothesis of evil's origin and remedy ? Surely, yes, if social science keeps step with sciences mechanical.

“Does it not seem all but a miracle of art,” said Edward Everett, “that the thoughts of living men — the thoughts we think up here on the earth’s surface in the cheerful light of day — about the markets, and the exchanges, and the seasons, and the elections, and the treaties, and the wars, and all the fond nothings of daily life, should clothe themselves with elementary sparks, and shoot with fiery speed, in a moment, in the twinkling of an eye, from hemisphere to hemisphere, far down among the uncouth monsters that wallow in the nether seas, along the wreck-paved floor, through the oozy dungeons of the rayless deep? — that the last intelligence of the crops, whose dancing tassels will in a few months be coquetting with the west wind on the boundless prairies, should go flashing along the slimy decks of old sunken galleons, which have been rotting for ages? — that messages of friendship and love from warm living bosoms should burn over the cold green bones of men and women whose hearts, once as warm as ours, burst as the eternal gulfs closed and roared over them, centuries ago?” We answer, yes, a thousand times! it does seem a miracle; but we long for a greater miracle — *a corresponding development in the constructive science of “overcoming evil with good.”* But let us not indulge lukewarmness amid these mechanical triumphs! We are enthusiastic and thankful. Methinks the tented and fertile field of Cyrus, the Persian conqueror only in human slaughter and speechless misery, was as a grain of sand compared with that heart-expanse of grateful affection just now occupied by the image of Cyrus W. Field, whose person is poetically adorned with the golden symbols suggested by the iron threads of the Atlantic Cable!

Scientific conquest is utilitarian *in ethics*, as well as in corporeal spheres of being. The more man obtains a practical mastery of forces hitherto supposed to be wholly confined to the Eternal Mind, the more does individual faith increase in his own mission, and in the latent capacity of his will-power to conquer every foe to his bodily ease and spiritual happiness. But this holy gleam of redemptive faith in immutable Laws, is influential only with the cultured and thinking few; the world's ignorant and doubtful and distracted millions are still superstitious. Searching intellects discover that *mind and matter* are affectionately intertwined and fixedly married by subtle vital life principles. To such minds all finite bodies and local bearings rise sublimely toward the illimitable and divine; while the so-called "unfathomable" and the "immeasurable" modestly yield to man's invitation, and nestle lovingly within the embrace of his comprehension. But the serene Manhood of Mind is less conceited, less ecstatic, less sanguine, than sentimental Youth. The lofty daring of a jubilant age is gradually softened and simmered down to a care-taking investigation and analysis; by means of which is practically discovered the interchained dependencies, the dynamic amities divine and deathless, subsisting between each known effect and its producing cause.

One revolutionary discovery in Science has of late so rapidly succeeded another, each revealing yet more of the magnetic connections of phenomena and principles unalterable, that mankind (at least the feeling portion) begin to acknowledge a greater fatalism and a more child-like reliance upon the Infinite. Before the awful magnitude of our own integral mightiness, we

grow reverent and religious. Self-esteem is not inflated ; but it is very devout and sacredly inspired. Our alarmingly lofty altitude develops an extra cautiousness. Yea, this mental power, this spiritual exaltation, opens within a vale of sweet humility ! The difference, however, between man and man—in the character of one and the genius of another, in the ability of one *to be* and of another only to *appear*—has in late years started a fresh theory of many evils existing.

Among the manliest of the so-called civilized, on both sides and ends of the globe, there is slowly maturing a doctrine of *individual dependence* upon and bondage to the proclivities of temperaments inherited. The obvious propitiousness or incumbrances, not to say absolute entanglements, of a physical organization obtained and *fixed* at birth—including the most delicate and important part, the sensitive *brain* with its varied ramifications—impresses even the Manhood of the race with a crushing weight, a sort of paralysis, scarcely controllable. Physiologists are familiar with these native deformities, and anthropological Phrenologists are not less shocked with the thought of *fatality*, presenting itself pale and ghastly upon the very threshold of individual existence. The fact that one's body and mind are "got up," so to speak, with culpable carelessness, and *fixed* good, bad, or indifferent, ere consciousness is individualized; is indisputable and mournful indeed. It is monstrously and alarmingly true ! and what wonder the world is teeming with stinging and stormy Rebels ? It is a hopeless destiny when one is born perchance with a *white* soul hid away beneath "a black skin"—for who will penetrate the thin surface ? Who will behold within a brother or a sister—

immortal? Who will honor the *concealed* jewel, and who save the casket from Slavery? And what is unutterably worse: to be born, as thousands are in every age, with a snow-white-skin covering a black-marked-soul! What fatalism it is! Because it is ascertained that the natural Laws of parentage cannot be reversed; no man can return whence he came to take another and a wiser start; but the hereditarily *unfortunate* must “grin and bear it to the end of life.” Who wishes to be *defectively stereotyped* in solid bone, or to have one’s inherited inequalities *moulded in clay*, perishable though it be, by the inexorable hands of mysterious Fate?

This gloomy doctrine, although earnestly revived by modern thinkers, can be traced, like the “facts” on which it rests, backwards through many generations. Roman philosophers conceded the proposition, that the gods were stealthily instrumental in fixing temperaments and bestowing disposition upon persons. Celestial gods and goddesses were supposed to be counter-balanced, in power, by an equal number of deities defective and infernal. The mysterious and magic-loving scholars of those days, the Alchemists, taught the same doctrine from different premises; so, also, did the elder students of the holy stars, the Astrologers, account for individual differences by reference to the *good* and *evil* influences emanating from corresponding planets. These influences were supposed to descend upon and pervade the newly-born child; thus to fix the disposition, and to map out the individual’s life-long destiny! Swedenborg, too, from different premises and with peculiar phraseology, inculcated the same doctrine. And this, in brief, is —

The spiritual theory of evil; and because it is Baconian, sensuous, and inductive, I call it masculine. Upon the more recently-grown tree, in the world of spiritual unfoldments, are prominently visible two branches: 1. Those who superstitiously accept the facts of Spiritualism as God's method of fixing attention and faith upon the ancient record; and, 2. Those who materialistically adopt modern facts as the elements of a new religious Authority, and yet sceptically reject the elder experience as fictitious. But both branches are useful and fruitful.

The dark and deathly theological spell, which has so long trammelled and stultified all faith in a reasonable existence after death, is now almost dispelled. Mortality and immortality are equally natural. The greatest of achievements and the holiest of demonstrations is, the actual passage of private love-messages to and fro, between this rock-bound stormy shore and that vernal margin just beyond the floating clouds! Than this I know of nothing more entitled to man's unbounded gratitude and enthusiasm. Come, now, let us celebrate! Let the windows of every human mind be simultaneously illuminated with the trimmed lamps of eternal delight! Let all our country and city *belles* be rung in chiming accord to the spheral music! Let all Roman Catholic and Protestant "soldiers of the cross" be summoned to march to the triumphant song of unending Progress! Let every known "sacred canon" be at once and forever discharged! Yes, let us celebrate the perfect workings of our trans-mundane spiritual cable! And I am certain that the joyous and honest outbursts of the world's long-waiting heart would instantly *explode* and scatter earthward every

false and foolish notion ! Let us rejoice ! “ Nothing holds me ! ” exclaimed the impassioned Kepler at a moment when the wholeness of the Universe flashed vividly upon his reason. “ I will exult in my pleasure, and triumph over mankind by the honest confession that I have stolen the golden vases of the Egyptians to build up a tabernacle for my God far away from the confines of Egypt. The die is cast ! The book is written ; to be read now or by posterity, I care not which. It may well afford to wait a century for a reader ; as God has waited these six thousand years for an observer ! ”

This intercommunication between two worlds equally substantial—as between the bedarkened basement story and the flower-carpeted drawing-room in a holy mansion “ not made with hands ” — was very soon regarded as a *panacea* for human evil and misery. The believers affirmed that good and evil affections, in mankind, attract earthward corresponding qualities and influences from persons in the Spirit Land. Wilfully wicked affections, not more than wicked affections innocently imposed and inherited prior to the possibility of willing, obtain their *pabulum* from spiritual fountains. So says the purely spiritual hypothesis, and further : voluntary drunkards and voluptuaries on earth very soon become “ mediums ” for the gratification of those unsatiated appetites which survive the ordeal of death. Hereditary viciousness is believed (by many) to be stimulated and confirmed by wicked spirits ; while, on the other hand, the spirits of goodness and purity and truth, exert all their power to inspire man’s better nature, to rescue and to elevate.

Here, then, is divulged the spiritual theory of evil ;

to which is very logically attached the remedies. If we comprehend every branch of the purely spiritual development, with its remedies for evil and suffering, the prescription would consist of—*first*, a belief in personal immortality; *second*, sitting in circles for demonstrations; *third*, in becoming mediums for communications; *fourth*, closeted prayer for silent communions; *fifth*, personal goodness based upon wilful affection for moral and religious truth; *sixth*, in giving the young a spiritual education; *seventh*, abstaining from all organizations and constructive reforms, except for *religious* development; *eighth*, allowing personal evils and national injustices to have their perfect work; *ninth*, believing in a personal God's supervision at all times; *tenth*, believing in special providences both from God and his angels; *eleventh*, and lastly, waiting like the orthodox world for the inhabitants or powers celestial to inaugurate, in some sudden and supernatural and universal manner, the long-prayed-for kingdom of heaven on earth. But we have now arrived at a still higher phase of cosmopolitan progress, which eliminates

THE HARMONIAL THEORY.

Healthy mental maturity, as with outward forms and visible organs, is characterized by legitimate fruition. The brow is not wrinkled. Integral qualities are exhibited with order; and the once latent quantities are expressed and firmly fixed. The reflective faculties, relaxing their hold upon passing events, repose serenely within the flowery solitudes of wisdom. From the holy mountain of moral meditation—whereon there is an intuitive perception and realization of eternal principles—the matured mind calmly contemplates the

world. Longingly and lovingly it looks historically and inductively down into the cradle, at the bottom of the hill of all life, and deductively returns upward and lives over and again every event and circumstance to the present moment. Like the successive pictorial flow of a spiritual panorama, infancy, childhood, youth, manhood, with their attendant pains and immortal pleasures, pass through the limpid memory of the patriarchal intelligence. Lights and shades, in this retrospective picture, are equally impressive; here is a joy, there a calm, yonder a sorrow; each fixing the conviction that life's pilgrimage had been an intermitting fever, of day and night, of good and evil. Irrepressible gratitude for the pleasure and inexpressible regret for the pain — a consciousness of having done praiseworthy deeds, coupled with wilfully unworthy motives, and a memory of acts hateful and blamable — bring a fearful equilibrium of mixed experience to the ripened comprehension. Yet the mind is very tranquil. The sun of wisdom at length has dawned upon the fields of individual existence. The stormy heart is stilled by the master's voice. Passion's swaying and surging sea is now calm as Reason is; and the proud pre-judgments and foolish conceits, of by-gone years, contend with persons and principles no more.

Not less true is all this with the healthy and honorable Maturity of mankind. Past eras of ignorance and superstition, of selfishness and war, of progress and growth, are fearlessly and fully reviewed. Multitudinous mistakes and occasional victories are duly recorded by the Genius of History. Presently the "Judgment Day" dawns with consuming fire. All persons and peoples, of every age and clime and career,

are publicly interrogated. The lengthened columns of profit and loss, of good and evil, are added up and balanced ; the credits are exhibited, and the indebtedness acknowledged and forgiven ; and, lastly, in keeping with a clearer preamble, there is framed a new constitution of Brotherhood more adapted to the years, needs, and capacities of universal man.

“Philosophy is patient,” says Cousin. “She knows what was the course of events in former generations, and she is full of confidence in the future.” Is it too much to affirm that the Race has now reached, through a few of its thousand millions of branches, an age of comparative Maturity ? Is it presumptuous to proclaim that the world has recently evolved a boundless preamble, in three words—ASSOCIATION, PROGRESSION, DEVELOPMENT ? Is it too soon publicly to declare that the divided and estranged Nations do utter *one* prayer only, for the universal distribution of those celestial magnetisms which flow from the Omnipotent “Hand of Providence,” the fingers of which are principles—LOVE, WISDOM, LIBERTY, JUSTICE, HAPPINESS ? Is it unwise and irreverent to tell the truth, and therefore openly to bear witness for the absent and speechless millions, that the popular systems of government are unjust and tyrannical, that civil laws are yet barbarous and uncivil, and that prevailing religion has utterly failed in the assumed work of overcoming evil with good ? No ! Let all this be proclaimed throughout every earthly kingdom. The world has spontaneously eliminated its own dreaded “Day of Judgment ;” has voluntarily turned “State’s evidence ;” it has pleaded guilty ; the verdict of condemnation has been rendered ; it has petitioned to itself for pardon, which it

may perchance obtain; and all we have affirmed, therefore, is timely and truthful and susceptible of immediate application.

Here, then, is born the Harmonial Theory of Evil. Reverently and dispassionately, with the firm step of maturity, this Philosophy enters the Pantheon of History. "Let us throw open the gates of philosophical investigation," says a popular writer, "as widely and freely as Bacon threw open the gates of physical investigation. Let no one be frightened away from thinking." Being antecedent to human life, it follows the intuitions of thoughtless Infancy into the awful solitudes of Divine Mystery. Truth is eternal backwards as well as forward, and, prior to planet or population, His deathless evangels began their journey earthward.

Thither we reverently go to search out the origin of Evil. But absolute goodness is the only element about the Holy Centre. Superlatively perfect Love and Wisdom! Inexhaustible depths of Power and Good! Illimitable expansions of Justice and Truth! Before the imagined CENTRE of the immeasurable univérceum, the Infancy and the Maturity of the Race are equally appalled—the infant with an overwhelming sense of dependence upon an awful Mystery, the old man with an oppressive knowledge of his boundless ignorance; but of the two periods a healthy maturity is infinitely preferable, because the latter is blest with the calm resolve to conquer the darkness, while the former is paralyzed with the hopeless acceptance of a fearful and mysterious Fate. Incapacity or failure of present comprehension, however, is no cause of scepticism with unfolded minds. But no earthly intelligence can separate the Eternal Mind from the laws of Nature

These universal natural laws flow through all gradations and delicate forms of being with that unweariable strength and precision of immutability which must characterize the central Fountain Mind. In short, the Laws of Nature appear to be not the legislative enactments of an abstract Intelligence, but, on the contrary, the automatic vital-life-principles by which the Divine Mind is himself organized and unerringly regulated forever.

One truth is certain : that the laws of the outward universe are concisely summed up within and written legibly out upon the human constitution. And there is another truth equally emphatic : that these fixed natural principles progressively ultimate themselves into grades or degrees of countless variety not only, but that upon *each* of these degrees or planes the *varieties* of life and diversities of organization are well-nigh innumerable. Now, observe, this boundless truth underlies the Harmonial Philosophy of Evil. It is impressively the "Word of God" heard in the garden of the universe. Out of these innumerable planes and varieties there issue forth the countless *differences* of form, function, and mission. These radical differences necessitate parallel dissimilarities of essence, of quality, of position, and office, in the empire of animation. For example —

Your admirable and orderly garden contains the beautiful rose and the ugly weed ; your field exhibits the fertile grassy plain, and the sterile stony knoll ; your white fleece reveals a "black sheep" in the flock ; and so on, in doors as well as out, through the whole circle of your possessions. These contrasts, these differences and varieties, are necessary. Our

youthful ancestors made long prayers and offered costly sacrifices to prevent a thunder-storm ; but we, their posterity, with a maturer knowledge of science, are almost tempted to institute similar ceremonies to obtain the effects they so dreaded. We discover that elemental wars and physical changes, in earth and water and air, are absolutely indispensable to human progress. Once that was believed to be "evil" which now is known to be "good" and beautiful. The inly burning earth is saved from a tragic end by simply breathing now and then through the terrible volcano. The killing frost of the third day giveth life to the sick with fever and epidemic.

Not less impressive is all this, on a yet more intimate plane, in the human world. The energizing law of Association actuates individuals into groups ; groups multiply and combine themselves into tribes ; tribes expand and colonize themselves into a race or people ; a people, moved onward by the law of Progression, soon consolidates into a nation. And then each plane — the individual, the group, the tribe, the race, the nation — impelled by the inspiring law of Development, eliminates its own well-adapted Religion, legislates its own best Laws, and in its own way enforces the decrees of Government. Each in its own place is good ; but out of its adaptations is evil. Anarchy, Patriarchalism, Theocracy, Despotism, Oligarchy, Feudalism, Democracy, Republicanism — how naturally legitimate is each in its own sphere ! how beneficently beautiful, too, is each development of the Divine in Humanity when seen with its own parents, and performing *for their good* its own dispensational mission ! Not more symmetrical, and not less righteous is each of these forms

of government in its adaptations to the human combination that required and evolved it, than are Idolatry, Polytheism, Pantheism, Dualism, and Monotheism to the spiritual dispensations out of which each of these religious developments was progressively eliminated and established. These Governments and these Religions, different and antagonistic as they are when out of their adaptations, are seen to be (*not evils and vices of a depraved humanity*, but) the sublime inevitable work of Father God and Mother Nature.

The fact should be perceived that Childhood, Youth, and Manhood — the three middle stages of mankind's growth, like the three sections of a bridge connecting the opposite banks of a river — are (or were) distinguished by superstition, extravagance, sensuality, barbaric cruelties, religious scepticism, legalized injustice, and war; while Infancy and Maturity, which are the opposite margins of the life-stream, are (or will be) characterized by dependence, gentleness, simplicity, sexual purity, science, industry, boundless faith, instintual philosophy, distributive justice, universal love, serene wisdom, and liberty absolute. But you must not be impatient and blaspheme, if Humanity should continue yet longer to live and move, to love and hate, and to grow all its contradictory varieties on the same hemisphere.

Throughout creation the lesson is inculcated that *Civilization* — the preponderance of mind over matter, or of spirituality over animality — *is the result of mankind's progression toward the common destiny of universal industry, abundance, and unity*. The fundamental law of all existence is Association. All refinements and virtue, all moral powers and heroism, every blessing of

the present century, together with all the manifold propensities and potencies hereafter to be developed, flow primarily from the one associative principle, the first effective expression of which is, **MARRIAGE**.

Marriage is the fountain or basic manifestation out of which is unfolded every other known human condition. This is true because, simply, it is that relation which precedes the existence and progress and growth of the universal world. Let us examine this proposition: Marriage precedes the development of our species. The young are tender, and must have clothing and a domicile. This imperative demand, which is made by infallible Nature upon the parents, very soon develops **MECHANISM**. Mechanism compels the development of constructiveness, precision, mathematics, geometry, and subsequently leads to the cultivation of the several Arts that protect, refine, surprise, fascinate, beautify, and adorn. Marriage and mechanism, thus wedded, beget the giant Selfishness. The isolated family relation and personal property systems are rapidly established. The recognition and perpetuation of individual "rights," among those of famous family, are important steps next in order; the ambition to teach, guard, and strengthen which, leads to the invention of citadels, fire-arms, and other weapons of defence. This individual condition gives rise to societary or confederated interests. And the same law, being alike applicable to national rights and interests, compels the science of confederated defence. The instinct of self-aggrandizement is now exercised as a protection against hunger, cold, and physical adversities. The art of war is next developed. Then follow the effects of the doctrine that "Might is Right" — spoliation, com-

pelled servitude, the subjugation of one nation by the superior military force and mental skill of another — oftentimes in the name of the great Jehovah, the jealous “ God of Battle.” But who will say that these lower events are evil? that they did *not* occur in accord with Father God and Mother Nature? Marriage and Mechanism are certainly at the very basis of human history. And did not all events regularly result, just as the wolf kills the deer; as the bee (assassin-like) extracts the very life from the defenceless wild flower to fill its own selfish hive with honey; just as the graceful gray squirrel purloins the heart’s core from the forest nuts; as the spider entraps and murders the winged ignorant traveller; just as one kingdom in nature is organized for progress, and equipped with instruments of destruction, to eat its way into and through every opposing obstacle? In the future of this planet all this discord will cease, when creeping things and inferior grades of life have performed their mission and died the everlasting death, even as every kind of preying (praying) upon the neighbor will cease; when, and only in proportion as, individual “ rights ” and isolated “ interests ” shall become, through a unitary organization of society and a harmonial form of government, inseparably *identified* and lovingly interlinked with the rights and interests of the world’s Brotherhood.

But you exclaim against me; you call to me from afar; you impatiently bid me to forsake the dreamy solitudes of this grand old mountain; you invite me to a seat among the sin and suffering of my fellow-men.

Your cry of discontent shall not go unheeded; not cheerfully, however, but for the sake of being better apprehended, I will accept your dictatorial invitation;

but I must speak a few more words from the elysian quiet of this delectable mountain.

From this holy elevation the earth's inequalities appear (not evil, but) necessary to its development and beauty ; on the law that shadows are essential to a picture, as discords are indispensable to the perfection of harmony. Viewed comprehensively, with an eye to philosophical proportion and utility, the globe's highest mountains dwindle down to mole-hills ; its deepest cavities rise up to the level of tillable plains ; its boundless oceans are quickly girdled with fertile shores ; and soon, when taking the immense size and corresponding necessities of the earth into our estimate, the irregularities of its surface appear proportional to those of an apple. Even so the human race presents, in the main, only those social inequalities and national conflicts that were essential and necessitated by the divine laws of Association, Progression, and Development. Let us soberly reason together. Let me ask —

Would you propose to amend the Earth's constitution, and, by your elective franchise, vote for an eternal and immeasurable monotony? Would you throw these glorious and venerable mountains into the valleys? Would you spread dry land thickly over all the flowing waters? Would you change one hundred and fifty millions of varieties of animal existence into as many of exactly *one shape, one size, one propensity*? Would you transform the countless forms of the vegetable, botanic, and floral worlds into just *one pattern* of plant, tree, or flower? Under such management, with your amendments of the present constitution, *what an inbecile globe it would soon become!* It would ere long be senseless and *flat* like the head of its grumbling reformer.

It would perpetually drivel and monotonously grin like a "natural-born fool;" and anon the whole body, once so orderly and beautiful, begins slowly to "dry up and blow away" for the want of brains.

Now transfer your fancy from the physical world to the human family. Suppose we set out to reform and fashion mankind anew; to force the various nations to resemble each other in every particular. To bring about this impossible calamity, the first step would be to have each individual mechanically "born again" by being recast and fashioned in the same mould; then each must be either cut short or forcibly elongated to suit the same standard of stature; next, particular scales would be required to ascertain and eternally fix for each person the same number of pounds; each must occupy the same proportion of space; must move to the same measurement of time; be actuated by the same impulses of equal potency; must think the same thoughts at the same moment; in short, all must be so organized from birth, so educated and situated in society, that each would automatically *do the same thing at the same instant* forever and a day. What a stupendous *same-ness* would be this glorious world of progressive diversities! Think of it, ye profane grumblers! No *difference* in form, in feature, in feeling; no *difference* in age, in size, in occupation; no ignorance to overcome; no imperfection to transcend; no suffering to teach the value of happiness; no poverty to be conquered by honorable riches; no "grim-visaged war" to be smoothed and soothed forever by the holy magnetism of peace; no evil conditions to be overcome with a principle of positive good; no saints, no sinners; no alkalies, no acids; no roses, no weeds; no flowers, no

thorns ; “ no high, no low, no great, no small ; ” no boys, no girls ; no men, no women ; no actors, no spectators ; no light, no shadow ; no contrasts ; no work, no play ; no brains, no body, no soul, no — existence !

How do you like the negation ? Does the lightless, shadeless, pointless, godless picture meet your conceptions of what the Divine Mind should have done, *if he could* ? From the mountain top of Harmonial Philosophy, the human mind — inspired by the largest, deepest, highest sentiments dwelling in the whole world’s infallible heart — can with boundless joy contemplate the univervoelum, and thence proclaim the glorious gospel of glad-tidings. *The intrinsic usefulness of adhering evil* — yea, its relative goodness and temporal necessity — is *plain as the sun at noon-time*. But with a more limited and therefore less wise vision, the morally-combative and partialistic soul — feeling the lower world’s jargon of misdirected passions, its infuriated war of selfishness, its envy and malice and revenge — would be instantly fired with a “ holy indignation ” as natural and commendable as it is uncontrollable. “ Woe unto ye, Scribes, Pharisees, Hypocrites, Publicans, Sinners,” the offended soul would emphatically exclaim. “ Ye Serpents ! Ye generation of Vipers ! ! ” But now mark you this : Let that same soul come intellectually and spiritually higher up ; let its cloudless vision fall beneficently upon the lower world ; let the wisdom faculties behold the interlinked combinations of human life and doings ; let the whole mind grasp intelligently the discreet spheres and graduated planes unfolded by the eternal Principles of Association, Progression, and Development ; or, setting aside the intellectual perception of all this Unity with-

in endless diversity, let the soul just spiritually or intuitively get a picture of the stupendous truth, and then hark you — how infinitely higher its message — “*Father: forgive them* (scribes, pharisees, hypocrites, serpents, vipers, all, all,) *for they know not what they do!*” What different music from the same soul! Do you perceive the cause and the reason? Let me tell you then: Down there in the lower world of ignorant strife and ecclesiastical superstition, whither thousands impatiently call the optimist to return, “Whatever is, is wrong,” or nearly so; whilst up here on the Harmonial Mountain-top, “where the wicked cease from troubling” and the weary are at rest, “Whatever is, is right” or is in procession of becoming better; and this explains why it is that those standing here can behold with what beautiful certainty —

“The world goes round and round,
And the genial seasons run;
And ever the right comes uppermost,
And ever is justice done.”

But let us shake hands over this question of Evil; let us carefully examine the patient; let us ascertain how the world got sick; and let us take counsel together. Let us feel the pulse of society; let us see the nation's tongue; let us look into the patient's eye; and, without prejudice, let us measure the size of his brain. Not the whole, but parts only, let us examine as representatives. Examples and witnesses, adapted to the solution of this problem, are sadly numerous.

We will consider, for illustration, how “Tom, Dick, and Harry,” the little democratic fish, are swallowed by “Smith, Jones, and Brown,” the great codfish aristocracy.

Brown swallows Harry simply because Brown has brains, has been to school, and knows *how* to find and how to swallow that which best gratifies his appetite and builds up his selfish substance ; while, on the other hand, Harry allows himself to be swallowed by Brown, simply because Harry has not the use of his brains, has not been to school, and is consequently *ignorant* of his subjective rights and objective privileges.

Jones unhesitatingly swallows Dick on the same principle, viz. : intellectual selfishness *versus* ignorant generosity. In fact, Dick emphatically declared that he would rather be swallowed than not. He told the sentimental philanthropist to "get out of his way ;" and the moralist, being suddenly cooled off, and suspending his pity for a brief moment, actually beheld the awful injustice. Whereupon the humanitarian bestirs himself, and proclaims in a loud voice the vices of the rich and the sufferings of the poor. And in due course of social revolution and political equilibrium, Jones' stomach feels distended, and his large corporation is decidedly sick. The silly and servile Dick proves to be, in that delicate and absurd relation to his neighbor, a foreign and independent substance. His individual sovereignty renders beneficial digestion impossible. The selfish Jones was educated, it is true, but not in social physiology, nor in the philosophical principle that action and reaction are equal, or that to do a wrong is the certain way to suffer it, and hence he is painfully alarmed. Social anarchy is at the very threshold. His stomach is deathly sick. The distressed aristocrat, therefore, forthwith dispatches his ceremonious prayers for the immediate attendance of Doctor Pentateuch. The doctor's consolations of the gospe

prove stale and impotent. Consequently the great codfish Jones is humiliated, and in haste sends for his old opponent, Doctor Reformer. Only a few doses of philosophic salts and common sense were administered when Jones was induced to yield, and reëstablish Dick upon dry land !

Dick's personal appearance can be imagined only ; but his new conceptions of life, and its uses, may perhaps be described. He is resolved henceforth to maintain an independent footing. He is of opinion that one man is as good as another, and better too. Jones he thinks had *no more right* to swallow him than he had to swallow Jones. He is at last wide awake to his own manhood ; and has resolved to employ all the weapons of self-defence. The cartridge-box first ; next, the ballot-box ; lastly, the jury-box ' He is enthusiastic about the boxing school ! The prairie-fire of social Revolution is kindled all over his still ignorant brain. But very soon after Jones disgorged him, Dick met Harry, who, still silly and servile, calls him a fool ! Dick acknowledges himself to *have been* a fool, but indignantly repels "the soft impeachment" in the present tense ; and yet, somehow, his mind is painfully and paralytically struck with the thought of its possibility. On the third day he meets "Tom," to whom he confidentially tells his manifold grievances ; first, how he was knowingly, and contrary to the counsel and proffered assistance of a philanthropist, publicly and personally swallowed by "Jones ;" second, how he then lived hermited in close confinement, with almost no ventilation, and only agglomerated bread with unfiltered water, during three white days and three black nights ; third, how he was seized without

due notification and contemptuously ejected upon the bare ground ; and, lastly, that his outraged and insulted blood is boiling over a consuming fire, calling for unconditional revenge and immediate emancipation.

Tom patiently hears the excited Dick all through, and then coolly names him "a fool." Tom has attended church every Sunday for many years, and turning to Dick he says : "The parson with the Bible tells us how God has given negroes, poor folks, and the sick, into the keeping of the rich, white, and educated classes. And we are further told, by these sacred authorities, that after death, if we have uncomplainingly done our whole duty to our masters in society, the Lord will say to each of us : 'Well done, thou good and faithful servant, enter thou into peace.' " To all this the earnest Dick reverently listens ; thinks it over and again ; realizes his impotency against such fearful odds ; and resolves, finally, to banish all rebellious impulses save one : that *he will never willingly be swallowed by Jones again*, preferring next time to be flattered by similar attentions from the genteel Brown or gigantic Smith.

Now, then, let us examine the cause of this popular social injustice. What is the difference between Tom, Dick, and Harry, and their powerful opponents, Smith, Jones, and Brown ? My answer is : The vast and shocking difference between the great lower world of small democratic fish and the high swell mob of codfish aristocracy, *is precisely and only that difference which of necessity distinguishes and separates the hydra-headed misfortunes of Ignorance from the prodigious lever-advantages of Knowledge or Education.* All this is mathematically philosophical, almost chemically cer-

tain, and harmonizes with the Laws of progressive development. The victims of ignorance propagate for themselves the worst of masters. It must be said that ignorant and wilful minds, by marriage and otherwise, are the potent causes of bodily diseases and mental deformities ; not less are they the authors of the endless " chapters of accidents ; " the writers in human life, also, of the huge volumes of national evil ; and the automatic abettors of individual crime. Their ignorant stupidity and weak dependence tempt the selfish and shrewd to spoliage and enslave them ; and then, the conquerors, becoming rich and proud and more powerful, combine with their victims to repel the Reformer and his work.

With this view we encounter the formidable presence of two hostile forces — 1. THE WILFUL AND IGNORANT ; 2. THE SELFISH AND EDUCATED. Poor and servile humanity on the right, whither we direct our sympathies ; on the left, the few rich and cruel oppressors, by whom we feel repelled. Selfish and depraved tyrants, employing Force as the agent of conquest, murder whole tribes and confiscate their property ; vast fields of unsurpassed beauty are wet and cursed with the blood of the innocent ; immense territories of buried wealth, populated by ignorant and neglectful savages, are forcibly taken from the native proprietors ; and so on, through the annals of mankind's history, we behold what are called crimes, sacrilegious transgressions, legalized injustices, national tyrannies, and enormous acts that swell out to the magnitude of Sin. Whether in memory we stand as spectators amid the Senators of Rome, or in fact among the Congressional intelligences of America, the same two hostile forces march athwart

our vision. *Peace versus War! Liberty versus Slavery! Truth versus Error! Virtue versus Sin!* There they are, good and evil, education and ignorance, contending and struggling with each other; like Humanity with Caligula, like June with January, like Jupiter with Venus, like God with Belial. Milton's terrible picture of accumulated wickedness forces itself upon the alarmed imagination. You behold the startling personification of all known Sin, a monster image —

“That seemed a woman to the waist, and fair,
But ended foul in many a scaly fold
Voluminous and vast, a serpent armed
With mortal sting; about her middle round
A cry of hell-hounds never ceasing barked
With wide Cerberean mouths full loud, and rung
A hideous peal; yet, when they list, would creep,
If aught disturbed their noise, into her womb,
And kennel there, yet there still barked and howled
Within unseen.”

Horrid vision of the lower world! But this imaginary embodiment of Evil does not instruct us in the philosophy of its origin. This is the question most momentous. My answer is already delivered. Sin is the child of Evil; Evil is the child of Error; Error is the child of Ignorance; Ignorance is the first condition of an immortal being, whose whole existence is eternally to be swayed and regulated by the triple Laws, Association, Progression, and Development. Therefore, in our deep-searching investigations, we begin with the constitution of the known Universe; which is the only begotten Son of Father God and Mother Nature. But is this not charging the colossal systems of human wickedness and suffering back upon the Divine Being? Certainly: nothing can be more palpable. Like the earth's earliest inhabitants we are led, inductively,

within all phenomena to the Divine Mystery. We believe that —

“ Wrong ever builds on quicksands, but *the Right*
To the firm Centre lays its moveless base. ”

What, then, shall we think of Deity ? By His wisdom could no better plan be devised ? Was His power limited and obligated to just this method of being and doing ? Let us answer : Mental maturity sees Deity, as it beholds the universe, to be a perfect wholeness. The wisdom, to our discernment, is perfect ; and the dynamical attribute within is absolute ; and the world's evil is the dust of travel, an incident of man's progression. Existence of individual human beings necessitates positions in space ; positions in space necessitate various conditions ; these various conditions necessitate as many corresponding circumstances ; and these circumstances — being the combined results of persons, positions, and conditions — mould the individual to their image and likeness, either good or evil.

But what is this evil ? It is the temporal subversion or misdirection of the absolute and omnipresent good. How happened the good to become thus inverted, diverted, or twisted ? First, by man's ignorance ; second, by man's error. Why was man thus ignorant in the beginning ? Because man is designed for endless progression. On this principle it will be seen that *the inferior must precede the superior* ; as the alphabet goeth before all scholastic attainment ; or as helpless infancy is the basis of manhood's powerful superstructure.

The doctrine that Ignorance is the predecessor of Knowledge — that Evil is the dust and incident of the pilgrimage through the wilderness of experience which

separates the two conditions — may be illustrated by a fact : Day before yesterday, while walking through the Charity Hospital, I beheld the prostrate form of a once beautiful, healthy, and wealthy man. He seemeth very different now, being bowed to the earth with the combined weight of many misspent years and painful diseases. O, how miserable ! Maddened with the memory of himself, he loaded the passing breeze with savage execrations, polluting the ear of innocent youth, then near him, with words of profanity and throes of expiring passion. Like an incorrigible felon he was rapidly dying ; and not one love-lit eye shed for him the tears of sympathy.

My whole soul stood still with the shock it had received. Clairvoyance soon came to my relief, however ; and I traced that man's biography backward to its very inception. His mother was, long years ere this man had life, an ignorant, weak, proud, tyrannical, irascible lady of fashion ; and her husband, prior to assuming either the relation of mate or parent, was a polite extremist and gentleman of folly in general. Of the thricefold sacred office of Maternity the lady knew absolutely nothing — and yet, I observed, she could speak French sweetly, could waltz through the mazy dance with bewitching grace, could flirt elegantly in costly crape, and frequently break hearts in flowing brocade ; while the gentleman, with a complete intellectual equipment from college, the inheritor of a vast fortune, in consequence whereof he was among the wealthy acceptable as a Rothschild, he, too, was ignorant of the paternal obligations. The conscientious and popular Parson who legalized this prostitution, was not less ignorant of his relation to humanity. Here,

then, was *ignorance* and *error* and *evil* doubled and twisted, and wove beautifully into garments to drape the statute law and to adorn the sanctuary.

The child of these unprepared parents — that miserable pauper now dying unlamented — was the offspring of legalized passion. But parental emotions prevailing, the baby-boy was petted with unwholesome display and puffed with vicious conceit. He was early taught to conduct himself toward dependents as though servants had only *duties* to be discharged, not Rights to be respected and guarded ; so that the little tyrant daily practised the ungodly sentiment, "I am holier than thou." He was being hot-housed and urged headlong up into what visitors called a precocious wit ; simply, at all times, a case of moral imbecility and intellectual inflation. Concerning the laws of physical training, the healthful use of water, of food, of air, or how to make himself mentally a Man, he was wholly ignorant. Therefore day by day he overtaxed his naturally beautiful body, subverted its most delicate functions, misdirected the normal play of impulse, twisted and dwarfed the tender scions of awakening intuition, confused others' Rights with his desires, fixed fashionable habits as garments about and upon his soul ; and thus he onward went step by step from ignorance to error, from error to evil, from evil to sin ; till, like the Deliahized and disempowered giant of eastern fable, in a moment of great rage, he drew down upon his earthly existence the crushing weight of sin's tottering superstructure. But now, as I look, the incorruptible within his earthen constitution is preparing to embark for another Hospital, more saving and holy, beyond the sea of clouds.

What is true of the individual, in all the possible cir-

cumstances and conditions of being, is equally true of all mankind. The biography of a part is a history of the whole. Hence I hesitate not to affirm, once for all, that *Ignorance is a negative or passive fulcrum upon which the intellectual lever of spiritual progress acts with an almighty and universal sweep* ' Thus we realize that —

"Humanity sweeps onward! where to-day the martyr stands,
On the morrow crouches Judas, with the silver in his hands;
While the hooting mob of yesterday in silent awe return,
To glean up the scattered ashes into History's golden urn."

Recent investigations, respecting the welfare of human beings after resurrection, have established unchangeably this truth: that Death is but the "dark hour" which like a herald precedes the morning Sun of a higher Life; even as earthly Evil, when not abused, is the dungeon-door we pass through, or perhaps the wild highway over which we travel, to reach the goal of the absolute Good.

But does not this pleasing doctrine destroy all individual accountability? Is it not too metaphysical? too abstract? Does it not cripple all efforts at private reformation? Will it not relax the moral power of philanthropists? No!

Just the contrary is the effect. Let it be forever remembered, that *an explanation is not a justification*. The philosophical argument is this: An immutable Law is eternally beyond the reach of man's mutable will-power. "Truth is mighty, and will prevail," has become a favorite saying, and "Justice is slow but sure," is another accredited maxim — but why? Because these propositions contain the consoling divine Idea of a perfect omnipotence; an eternal Principle

replete with infinite energy ; to which man is at all times amenable ; from the even irresistible flow of which he may (by will) temporarily diverge ; but to the unutterable harmony, or penalties and benefits, of which he is one day absolutely certain of being consciously attuned.

Upon close examination of Mankind's position and relations to the physical empire and spiritual realm, this truth will be discovered : that his (man's) will-power is prodigiously effective with conditions and relations only ; but that, amid the all-powerful play of eternal principles, his strength is like the broken reed. For example : the Law of nutrition is omnipresent, yet it is superior to and beyond the reach of man's will-power. He cannot insult it, nor violate it, nor in any manner impede its incessant operation — *i. e.*, no man can will down the voice of Hunger ; but the *condition* of providing for it and the *relation* of eating the food come very naturally within man's control. Here we behold man in his appropriate place and jurisdiction. Among conditions he is a crowned head. He may slay and eat, or not, as he individually chooses. So with the fixed Laws of heat and cold, of sleep and work, of life and death ; none of these Principles come within the effectiveness of man's will ; but the local and particular "conditions" by and through which these laws undeviatingly act, may be and frequently are wilfully violated by human beings. Equally true is this upon higher planes of existence ; the social, conjugal, parental, political, intellectual, spiritual. Justice, Liberty, Purity, Love, Wisdom, Truth, Progress, and Happiness, are the names of Laws which no man can violate, invert, suspend, or cripple, in the discharge of their eternal labors

and almighty mission ; but unto the fearful and conquering mind of man is consigned the self-punishing and therefore educational power to comply, or not, with those varied *temporal conditions* by means of which each unchangeable Principle helps carry forward the stupendous business of the univercœlum.

Thus we come to the question of individual responsibility. Man's willing faculties give him unlimited mastery over relations and conditions ; but against the fixed Laws, of the material and spiritual universe, he can do absolutely nothing. A King among "conditions ;" among "Laws" a subject forever. Man's will is but the focalized effect of many inclinations. Acting independently your individual pleasure, is simply a *conscious* yielding to the strongest among several influential inducements. This conscious spiritual operation within your own private being — this balancing of the impulses and thoughts between two sets of inclinations almost equally attractive — gives rise to that self-evident decision called "choice." Now this *choice* is in accordance with the laws of cause and effect ; but the conditions of obedience come within man's will-power. Here, then, begins the law of individual accountability ; and here, too, arises the necessity of Reform and Reformers. But all persons are not equally responsible in the same direction. For example : Two blood-related brothers — one social and physical by organization, the other intellectual and spiritual — situated, at the same place and moment, between an identical combination of exactly opposite circumstances, would inevitably make an exactly opposite choice. Cows will select the best of ten bundles of hay, obedient ever to that fixed Law which makes water persistently run down to the lowest valley, or

which causes the bean-vine to take infallibly but one direction in climbing a pole. Man has no physical or mental power either to create or destroy ; but to modify and to change, whatsoever may come within his reach, there is no power more fearfully and gloriously extended ; and herein, consequently, is found what is termed man's individual and associative accountability.

In the limpid light of this Philosophy, therefore, the long-perplexing problem of "Free Agency" is happily and practically solved. Man is philosophically and charitably and hopefully seen to be just as and where he is—between Laws and conditions ; at once *a* SUBJECT and *a* POWER ; an integral child of *eternal dependence*, and, at the time, the full-grown *immortal master* of his individual vineyard. Hence we conclude that, although it is philosophically true that man can neither disturb, transgress, nor resist the calm flow of immutable PRINCIPLES which are God's vital-automatic-laws-of-life, yet, nevertheless, amid his varied relations and conditions to those Laws, the individual is knowingly and voluntarily able to impair or prevent his own happiness, and can as easily and wilfully deprive others of their temporal rights and local liberties. In this manner a human being, unconsciously to himself at the time, sends himself to the grand old college of Experience. Perhaps one strong nation may send the whole race to school through a wilful and savage transgression (not of any physical, social, or moral Law, which is above man's power, but) of the earthly *conditions and relations* of the Principles of that CENTRAL DIVINE UNITY which is "without variableness or shadow of turning." Upon this philosophic foundation we can safely stand in prosecuting the work of Reformation. From this stand-

ing point we can fully understand the origin among men of the doctrine of blame and praise, and why, also, there have been evolved from this doctrine so many vindictive codes, so many tyrannical institutions, and so many depraving plans of punishment. We can easily understand why one man, who is known to obey the conditions of fixed laws, is naturally beloved as a "saint," and why, also, his neighbor, who is known to transgress those conditions, is hated and condemned as a "sinner;" in short, and lastly, we perceive why it is that implacably hostile forces disturb the world's pleasurable Progress, and why transient and incidental antagonisms seem to postpone the actualization of the holy Idea of universal peace.

Let us now recapitulate, briefly; and very frankly define our position. *First*, we repudiate the Infant or Ante-human theory—that evil was originally premeditated and sent among men by the Divine Mystery—and yet, there is a truth within this proposition which no mind can reject; *second*, we repudiate the Childhood or Inter-human theory—that evil is the hopeless fatality of the physical universe—and yet, there is also a truth in this doctrine which all men should accept; *third*, we repudiate the Youthful or Superhuman theory—that man is individually capable of violating and trampling beneath his feet any or all of God's otherwise unapproachable and immutable laws—and yet, in this doctrine there is an approximation to a reality which we admit; *fourth*, we repudiate the Manhood or Spiritual theory—that man's wilful or self-derived affections rule his thoughts, and attract corresponding *controlling* influences from the Spirit Land—and yet, we do not close our eyes to the solemn validity of its fundamen-

tal law ; *fifth*, and finally, we publicly, accept the Mature or Harmonial theory of evil (which includes the several truths of its predecessors), that *Man is designed for a career of endless Progression; to which process all evils and sufferings are incidental, conditional, temporal, and educational—working out, when not abused, “a far more exceeding and eternal weight of glory !”*

Having in general terms fully divulged the Harmonial history and Philosophy of Evil, the next step will plant us upon the path leading to the Harmonial Remedy ; but, ere we take this higher step, I very earnestly solicit attention to the important intermediate thoughts that constitute the succeeding chapter.

THE WORLD'S TRUE SAVIOUR DISCOVERED.

THE Religious history of mankind will admit of several distinctly different classifications ; and yet neither statement need be unfaithful to the interior life or recognized characteristics. This is true on the principle : that every Fact is susceptible of analysis from every conceivable point of the compass. Hence it follows, logically, that millions of different and truthful impressions may be obtained by minds differently related to one Fact, Object, or Principle.

But with the progress of the race every intelligent observer is similarly impressed in one respect, viz. : that there have been certain definite epochs or eras — such as the age of Superstition, of Military Prowess, of Feudalism, of Chivalry, &c., &c. Yet these ages are not only designated by historians with new and different names, but each biographer distinguishes them with new and different characteristics. Each investigator of necessity sees the world's history differently divided and marked by various circumstances and events — invariably in accordance with his individual mental *status*, his local prejudices, and the medium of

his historic observations. But as I am about to bring before you the Religious History, and not that of physical Revolution or political Change, I must, if I obey my own impressions, adopt that classification which strikes the healthy mind as being at once true, comprehensible, and Unitary.

In the first place, then, let me impress you, as I am impressed, that no written history of Humanity can be true unless it fully recognizes the Progressive growth of nation out of nation, and race out of race. All true theory of history will develop the essential Principles of Solidarity and Unity ; on which alone the Brotherhood of Man can be predicated and sympathetically maintained. Let me repeat it : All true philosophy of history must accept the *Unitary* doctrine (advocated by Paul and Fourier), that "all are members of one *body* ;" that the links of experience are never broken ; that when one member suffers, all the other members suffer with it ; and that complexity tends to unity, just as the different inferior portions of a tree are essential to the ultimate production of its Fruit.

But this philosophy of UNITY in the progress of things, when applied to the Religious History of the world, comes into direct antagonism with all the church-ology and theologic theories of the present age. Do you see it so ? Let me show you the facts as they are : Popular religion has divided the race. The world's Religious History, left in the hands of ecclesiastics, has been sadly broken up and shocked by the ceremonious introduction of some extraneous event or personage. Religious chieftains have been poetically ushered into the world, with no origin and destiny in common with their brethren ; but professing rather to

have been imported directly from some supernatural or purely imaginary source. Now, as I see it, the world cannot make much advancement toward a community of outward interests until it has established a community of inward Principle. In order to bring this community of fixed ideas and sentiments among men, the first essential seems to be a clear unitary interpretation of human history — bringing all the Past Experiences of the world into our Thoughts, as water into dwellings, realizing the oneness of Human Nature, and the harmonious Destiny of the common Race. This, in part, is the Mission of the Harmonial Philosophy! The supernatural or suppositional must be abrogated, and the rational or absolute permitted to preponderate.

Do you see the bearing of these remarks? I will explain: Religious dispensations should be regarded as the natural evolutions of human Progress; and not as *arbitrary* events supernaturally introduced into the world. Moses and Jesus, for example, are the children of the race. They are the Property of the tree which produced them. They were not imported into this world from heaven, but were unfolded by the general progressions of our common humanity. All Truth is natural; not supernatural. Like the sciences of Astronomy, Geology, &c., Christianity naturally came forth, in the common progressive course of things. But the church theory is opposed to the *unity of history*. — Ministers teach that the Dispensations of Moses and Jesus were supernaturally originated, and thus organized on earth. They teach that Christianity is a supernatural revelation of supernatural Truth. And thus the harmony of history is kept from the people. The sources of true experience are to many thus closed

up ; and the world feels an unwelcome *discord* between the church theory of history, and that simple declaration of reason that “all Truth is Harmonious.”

Does not the world's Religious History indicate Three dispensations : the Mosaic — or, the Age of FORCE ; the Christian — or, the Age of LOVE ; the Harmonial — or, the Age of WISDOM ? And did not these ages naturally come forth and succeed each other ; bringing with them a vast variety of instructions for the benefit of all who will learn from the pages of experience, direct or indirect ?

In the Mosaic Age, Religion was composed of ancient systems. It was full of Pride and Revenge. It was enforced upon the credulous by alleged miracle, and it may be called a sacerdotal despotism.

In the Christian Age, Religion is a gentle SPIRIT of Love and Truth. The sword is moulded into implements of industry ; the angels of Peace visit the good man ; and purity, holiness, and benevolence are the burthen of its evangel.

In the Harmonial Age, TRUE RELIGION IS UNIVERSAL JUSTICE. Everything will be attuned to the laws of equity and reciprocation. Liberty and Law are reconciled. Disobedience of Nature is the *unpardonable sin* ! Moses and Jesus — the Lion and the Lamb — are harmonized and led into unity ; and the Nations learn war no more !

Here comes an important thought : In the moral, as in the physical world, there are but two principles capable of organization. (By organization, I mean, of course, a *confederation of parts and functions* — acting in concert with the principle or Power which enlivens and directs it.) There are two powers only

in the moral world capable of such an arrangement — one is FORCE; the other is WISDOM. But Love cannot be organized independently, and by itself. Why not? Because Love is the *germinal principle* of every individualism. Love gives life and heat; not order and form. Love inspires and forms everything; but it reforms and harmonizes nothing. A low development of wisdom (called knowledge) will lead Love into an organization with "FORCE;" and a high order of knowledge (called wisdom) will lead both Love and Force into Harmonious Relations, and thus the three attributes — Love, Will, and Wisdom — may become united in man on earth as they are within the Divine Mind. In this trinity there is unity.

Mankind have grown as yet only to the summit of the age of Force. The Mosaic dispensation has ruled the world for hundreds of centuries; while the Christian dispensation has merely been prescribed from the pulpit and the rostrum. Now, "why is this so?" Why does Moses rule triumphant — "an eye for an eye" — war for war — while Christ, with his chief commandment, "love ye one another," has comparatively no power among the nations? Christ has a very small portion of the world on his side. Moses rules the nations as with a rod of iron. Ye preachers and moralizers! tell me — why does the law of Force so triumph over the law of Love?

Listen! Let the ministers answer. How often does the pulpit resound with that superannuated explanation — "the depravity of man!" The lamentable *failure* which has ever attended the preaching and moralizations of clergymen, is always accounted for by reference to the old hypothesis of original sin. But

this explanation is a slander upon man ; it is an insult to Mother Nature and to the Father of Spirits. But the true explanation why Moses has the advantage of Jesus I have already stated, viz. : *the impossibility of organizing Love as an independent principle.*

Moses, who represents a lower law, organized Force ; and addressed his government alike to the body and soul. But Jesus, who represents a higher law, simply preached that all should love their neighbors ; and then left the redemptive issue to the internal attractions of his audience. Perhaps, he seldom varied from the beauty of this divine method.

One inspired man may develop the Dispensation of Love (or Christ) in his life, and thousands of ministers may get a respectable living by eloquently preaching about it ; but I tell you a positive truth when I affirm that *mankind cannot feel such Love*, unless it be combined with the principles of Force and Wisdom, and thus organized into all social and religious institutions. This is true for the same rational reason that a child cannot be born without a womb ; a centre cannot be acknowledged without a circumference ; a seed cannot grow without the sun and earth ; music cannot be truly heard without the spirit and understanding. So essential is the Age of Wisdom to the Age of Love !

Here comes another thought : In the question of a " New Dispensation," in contradistinction to the old or Popular state, there is *no middle position*. A genuine man cannot, with any degree of moral consistency or social profit, occupy an intermediate or transition ground. A man must be either a *circumstance*, or else a *centrestance*. He must be proprietor of his own

personality, and grow into moral goodness on his own feet, as a tree develops from the earth ; or he must *resign* himself to the guidance of priests, and strive for salvation through the "body and blood" of some poor Martyr who nobly died that his principles might live. In a word, the day has arrived when the world must choose between Ignorance and Knowledge ; between Force and Wisdom. To be consistent, then, a man must either become a Roman Catholic, or else a Harmonial Philosopher. You may resolve now ! Be a Slave in all things, both temporal and spiritual ; or, in all things, be thou a proprietor and a master. There is both a dark and a bright side to all things. Positives and negatives are exhibited in sectarianism as well as in galvanism ; and man's Reason is adequate to decide the question of preference and adaptation. The age of Force lies on that side, the age of Wisdom lies on this. The question is : to which of these do you, will you, now or eventually gravitate ?

The dark or lower side of everything is mantled with Ignorance ; and consequent Discord, with her troop of vagabond children — *war, slavery, idleness, and misery* — cluster round like the imps of Pandemonium. The bright or upper side of everything, on the other hand, is illumined by the unextinguishable rays of Wisdom ; and consequent Harmony, with his blissful family — *science, philosophy, poetry, progress, peace, growth*, — appear on all sides as the handmaids of Father God and Mother Nature. Now, therefore, the time has come when a man may choose his moral habitation — may select the social, political, and religious hemisphere which is most adapted to his degree of mental development. But a noble and manly middle ground

is impossible. True, there is such a thing as being in a strait betwixt two — in a state of unspeakable moral distress, attended by equinoctial storms from friendship's clouds, and mental conflicts of a private nature ; with educational habits, feelings, and ideas negative on one side, and new desires, new ideas, and new attractions positive on the other. But this is no position for a true Harmonial Son of God to occupy ! And yet, since the Harmonial Philosophy has appeared in such decided and stupendous antagonism to the entire wondrous organization of Roman Catholicity, it cannot be denied that the whole category of Protestant sects falls under the denomination of "Transitional." Presbyterian, Methodistic, Unitarian, Universalist, &c., constitute the moral and intellectual *Bridge* between the Old and the New ; between the age of Force and the age of Wisdom.

Come now, let us reflect, for only a few moments, upon the difference between popular supernaturalism, and the Harmonial Philosophy. The difference may be stated in the few sentences that follow :

That supernaturalism which is generally accepted as orthodox in all Protestant countries, is a system of salvation from social disorders in this world, and from well-merited moral *punishment* in the next. It is a strange arbitrary mechanism, said to have been introduced into this world by the Deity, in order to redeem mankind from the depravity and spiritual death occasioned by the original sin. It is a kind of ecclesiastical medicine, patented by antiquity and labelled "Orthodox." It is professionally administered one-seventh of the time, and recommended as a "universal panacea ;" a sovereign remedy for all moral and social disorders.

This supernatural medicine is compounded principally of the *incarnation, miracles, redemption, forgiveness, physical resurrection, special providence, and prayer!* Through these instrumentalities (so the Church says) Mankind may in part be saved, and the world regenerated.

The Harmonial Philosophy, on the contrary, begins its work of Individual Reform in securing obedience to the well-ascertained Laws of man's physical and moral nature. Confidence is reposed in the manifest incarnation of God in all humankind; not exclusively in a single individual. By a philosophical analysis of the origin and nature of what are termed *man's vices and passions*, we discover that, with few exceptions, the worst and most discordant manifestations of character are engendered and fortified in the strong entrenchment of religious and social institutions. These institutions have originated from man's ignorance; not from man's "depravity." Man is a progressive being, and his life and deeds at different periods of the world, like hands on a dial, *indicate* the order and degree of his particular and general progression. "Regeneration" is a perpetual phenomenon of existence; the result of no miraculous "change of heart,"—a perennial growth in Love and Wisdom.

Supernaturalism has ultimated itself in theological creeds; in empty forms and godless ceremonies. But the Harmonial Philosophy is founded on the immutable principles of universal existence, and is congenial to the highest and noblest impulses operating in Human Nature.

Supernaturalism is diametrically opposed to the workings of the Law of Progress; because it is based upon

the pen-and-ink habiliments of oriental doctrines. The paper and pasteboard Bible is the only basis of religion; the orthodox remains thereof; the only articulated and dressed-up *skeleton* left to remind the world of the departed spirit.

The Harmonial Philosophy, on the other hand, puts the individual in harmony with the divine life-currents of the universe, whereon he glides along peacefully in the exercise of his manhood, as a flower on the ocean's bosom. Religion and inspiration are progressive. To willing minds the Infinite always speaks. Boundless Justice is the highest manifestation of true religion. Christianity is a principle of Love incorporated in, and unfolding out of, the soul of Humanity. It is the best song of every Judean shepherd—the inspiration of every true Prophet—the ultima thula of every unclouded vision—the blessed burthen of every holy prayer. In science and in history, as in the explanation of physical facts and psychological events, there will be found a positive *difference* between priestly supernaturalism and the Harmonial Philosophy. But I must hasten on, and bring the subject of this discourse directly before you, *i. e.*, the unity of human experience.

The unity of History is truly exhibited in the Ages already designated. The age of Force is the Iron Age; the age of Love is the Age of Silver; the age of Wisdom is the Age of Gold.

As I have already said, Christianity has *failed* to accomplish "Peace on Earth and good will among men." Why? Because Christianity is a Principle of Love; and LOVE, as an independent principle, is philosophically *incapable of being organized into individual*

and social Life. This is a broad assertion. You may not see its truth ; therefore, let us review it a moment

Love is the life of man ; the life of the universe , the soul of God. Love is the primary CAUSE of all motion, all life, all attraction, repulsion, gravitation, all association, &c., in external Nature. All *sentiment*, all *impulse*, all opinions, and propensities (either in animals or in men), *originate in the Principle of Love.* In an unprogressed stage of life, man's Love is low and external, sensual and discordant. Now be it remembered, Christianity is Love, operating on a *superior* plane of impulse. This impulse is, "Love to man ; love to God." Christianity, in other words, is based upon the *sentiment* of Goodness ; not upon the science or knowledge of righteousness. It is based upon the principle of spiritual Truth, as developed and seen by intuition ; not upon the Organization of Truth in the social and practical life of man.

Chiefly in consequence of man's ignorance of his own nature and needs, hundreds of conscientious men have been influenced to *organize* churches, schools, colleges, &c., on the absurd supposition and expectation that redemptive LOVE could be *educated into* the heads and hearts of the people. The Catholic Institution is the most gigantic organization of this kind. The Methodist Episcopal church is the next in despotic power. But both institutions have obviously *failed* to make less radical discord and evil. These Christian organizations are merely sacerdotal despotisms ! They are, of necessity, organizations of "Force ;" like the Mormon and similar Religious movements. They all have "Force" and "Love," *i. e.*, the strength of Iron and the *glitter* of Silver ; but neither have Harmonial

Wisdom, which bestows the order and purity and effulgence of imperishable Gold.

Let us reflect on the nature of Wisdom. Love is the formative and animating life of man ; but Wisdom is its informative and governing principle. Love is the warm vapor which arises from heated water ; but Wisdom is the practical locomotive enveloping it. Love is the heat of the sun, but its light is Wisdom. Love enlivens everything ; but all form, and order, and harmony, are attributable alone to Wisdom.

Now the conclusion to which this philosophical definition of Wisdom leads us, must be clear to every spiritual and intelligent mind. That conclusion is this : Christianity can tell men to "be righteous and to love each other," and clergymen may preach the "golden rule" eternally — but, unless we re-model and reconstruct the industrial and social interests of mankind, in accordance with the laws of human interior nature and physical outward being, *the doctrine of Love will be disregarded in the universal strife for personal riches, and selfish, isolated well-being.* Wisdom (or the harmonizing principle) must conjugally unite with Love, as heat with light, in the effort to bring the kingdom of heaven on earth. Love and Wisdom must work together, with their arms about each other's necks, as the angels and maidens of truth ; then, and only then, will Christianity achieve her highest triumph !

Christianity, when viewed as a Love-principle, appears as a maiden in quest of her conjugal companion. It may be compared to a feminine spirit of Divine Love and moral excellence, travelling alone and unprotected, amid savage races, and innumerable perils, without the assistance even of a "correct interpreter."

Being of humble parentage, cradled and nurtured amid the imperfections of this small planet, she — the gentle spirit of Love — began her mission with no recommendation to the sensual and undeveloped, except her inherent elements of virtue and spirituality, which their bedimmed vision permitted them not to see. The history of her wanderings from hamlet to hamlet, from heart to heart, from shore to shore, is more replete with trial and incident than any romance in being. Misconceived and misinterpreted from the first, she has travelled nearly two thousand years, and can only present the *evidences* of the dusty and stony path she has pursued with unwearied step. Supernaturalism, the sacred masculine Idol of undeveloped minds, has been the only companion of her journey to the homes and hearts of men. But this pompous procession of priests and prayers — of machination and miracle ; of churches, convents, cathedrals, and ceremonies ; this pageantry of ignorance and superstition — was not of Her nature or choice. Far from it. On the contrary, she has been insulted from the first, and so retarded and compressed into the iron legislation of Mosaic sectarianism, that, on the whole, Christianity may be supposed to have accomplished but little or no good on earth. And cowards skulk behind the Bible. Out of 900,000,000 of the earth's inhabitants, only about 250,000,000 believe in the miraculous revelation or Bible of the Christians. And the majority of this number are Roman Catholics ; there being only about 60,000,000 of Protestants, who are divided up into *various forms* of rationalistic reformation — Unitarians, Universalists, Quakers, Mormons, Infidels, and Nothingarians — making, on the whole, the most unprecedented and

self-destructive conglomeration of Religious Opinions possible for man to imagine.

From all this, then, how unfounded and absurd appears the supernaturalistic prevailing opinion : that God put forth special exertions and miraculously displayed his omnipotence, in giving a *paper and ink revelation to Man!* But the pure Spirit of Love — full of spiritual energy and eternal life — has had all these unnatural garments thrown about and attached to her beautiful person. The history of sects *is not* the history of christianity ; but it is the history of man's ignorance and cupidity ; a record more properly of Humanity's progressive development in moral experience. Yes, let it be steadfastly understood, that christianity is not the especial development of an isolated individual ; that Jesus was only a person ; but that the Love-principle is the outpouring of moral life from the spiritual vitality of all humankind. "Love thy neighbor as thyself" — "Love and serve Good as thy Father" — "Be pure in heart" — "Cleanse thy body from its pollution" — "Be temperate in diet ; calm in action ; moderate in passional indulgences ; live the divine life" — these admonitions have been spoken to us by ten thousand tongues ; the summit of every Age has resounded with them : but the expurgated history of Jesus gives us the grand spectacle of *an individual attempt to practise and exemplify what the good of all times have preached.*

But is this all? Has the Spirit of Love no Saving Power for the 900,000,000 of living beings who tread the earth in different degrees of poverty and wretchedness, in different phases of a false civilization (like the present) ; with its attendant luxuries, its false religion, its superficial intelligence, and abounding con-

tentions for *isolated* wealth and power? Has the Law of Love nothing to do in elevating the masses to the plane of Peace and Good Will?

The answer is "Yes." But the popular church system of Reforming the world is based on ignorance and superstition. I mean to include, in this assertion, both the Romish and Protestant systems of salvation. To say the best thing that can be said in favor of churches, they preserve the forms which good spirits *once* occupied; they fan and subsist upon the social element; they address and bewilder the religious sentiment in men; they throw a sacred charm over ancient literature, and keep up the beauties of spiritual music—a form of worship hereafter to be exceedingly improved.

But when I think of Humanity, and of the very little *good* which the churches have really done, I confess that I see the whole establishment of Theology as a charnel house, filled with the remains of godless creeds, mouldering forms, and sustained by Priests whose spiritual life has gone out—leaving laymen to maintain and defend the institution, who are professedly orthodox in opinion, infidel in practice, and bigots to all the *reforms* of intelligent philanthropists. In the Church there is nothing for Humanity. All is directed to the Individual. It restrains almost everybody; but *reforms* almost nobody—that is, if "loving the neighbor as thyself" remains unrepealed as the law and test of righteousness.

Friends of Progress! Have you read the organs of the churches; the publications of the Catholic and Protestant Establishments? If you have not, you are far from being truly enlightened as to the godless and inhuman character of these systems of salvation. While

nearly four million of slaves are groaning under oppression ; while the majority of the world are struggling under the trials of poverty and disease ; while 900,000-000 of the earth's inhabitants are in bondage to the discordant powers of *Ignorance* and *Superstition* — the churches are disputing about the *physical shape* of the animal which conversed with Eve — disputing about this and that "doctrine ;" determining upon "tests of Fellowship," upon orthodox "passports to God's favor," upon "bonds of communion," upon the credentials of holiness — overlooking and neglecting all the time the great interests of the world, laying infinite importance on a Bishop or a prayer-book ; upon some unessential word in "the Original ;" upon the quantity of water to be used in Baptism (whether a shower-bath or a plunge) ; contending for church rights, for church distinctions, for salaries ; and then, with all these imperfections upon their heads, with all their materialism and equivocal claims to truth, they hurl forth the thunderbolts of anathema and denunciation at all who break away from their creeds, and seek the general welfare of mankind through other means and channels.

But, in the light of the "New Dispensation," has the Church no mission? An affirmative response is freely given. I have alluded to the negative and *transitional* uses which the Roman, Greek, and Protestant churches now subserve — as standards to the Bridge which reaches across the religious and intellectual chasm between the Old and the New — but is it not possible to infuse a philosophic life into their withered and decomposing forms? No ! it is not possible to give them both *new wine and new bottles to keep it in?* But can we not influence the churches to arise in the energy of

goodness and integrity, to commence a fresh plan of individual and social elevation? My answer is: let us not forsake the honest supporters of churches; they may yet be changed into harmonial agents of positive good.

All the breathing world testifies to the fact, that "man is a religious being." If religion or veneration be a law or need of mind, then we should obey and gratify it. Therefore, to properly fulfil this law or demand of our being, let us have all popular sectarian meeting-houses "converted" into churches of Science, into temples of Philosophy and pure sentiment—wherein Music shall pronounce our felt prayers and breathe our benedictions. The physical church should become a place where every earnest reformer may utter his word. Let us have cogent reasons freighted with saving power. The reform church, substituting platform for pulpit, will bind the human mind to no creed; to no system; to no infallible theology or miraculous christianity. The free church of the Future will be the Sanctuary of Reason—dispensing spiritual and natural Truths to a free and happy audience!

From all the foregoing it will be seen that the Harmonial Philosophy is not more destructive than constructive. It surely sweeps away the ruins of the structures of Ignorance; so that there may be free soil and more room for the Palaces of Truth. As blood, when withdrawn from the veins of the healthy and young and infused into the languid pulse of age, gives warmth and new vigor, even so *will* the Harmonial Philosophy electrify and spiritualize the honest and intelligent in the church of modern theology.

The new Dispensation cannot be projected and predicated upon any pen-and-ink Revelation. It must

originate from, stand upon, and be upheld by, the great General Principles which are found to uphold the stupendous Universe — Father God and Mother Nature.

And yet all books, all notions, and all the bibles of the different races and religions of men, will be useful to all coming generations — yes, useful — just as the hands and stiff fingers of roadside guide-boards are full of use to the traveller in a strange country. Very soon all recognized and revered bibles — the Zeuda Vesta, the Vedas, the Talmud, the Koran, the Hebrew and Christian Scriptures — will be weighed in the balance not only of Reason and Nature, but of absolute human Experience. Paul's wholesome advice to "Prove all things" will henceforth be much more intelligently and implicitly followed. But instead of existing and relying upon the well-ascertained laws of Nature, as all immovable institutions do, the Church is now based upon a strange literary compound. This self-contradictory compound is called a perfect Revelation — of the supposed character, promises, providences, and purposes of God. Consequently, this revelation is counted at "Par" by the Church. But I have made a psycho-chemical analysis of its properties. By this method I have found, when measured by the commercial standard of 100, the following discount :

Unreliable tradition,	. . . . .	30
Oriental imaginations,	. . . . .	10
Exaggeration of believers,	. . . . .	15
Errors of writing,	. . . . .	10
Errors of translation,	. . . . .	15
Pious frauds interpolated,	. . . . .	5
		<hr/>
Total of demerits,		85
Pure spiritual truth,	. . . . .	15
		<hr/>
		100

The reader will observe that this analysis gives the Bible credit for 15 per centum of pure spiritual teaching—enough forever to save the literary compound from the oblivion to which so many openly consign it. And so this age of bold criticism will purge bible gold from its theological dross; and the wiser future will begin to put the pure metal to more rational and beneficent purposes.

The Harmonial Philosophy appears in the world as the Bridegroom of Love; does it not?—the coronation or peaceful crowning of *the essence* of Christianity. It is the free, firm, progressive Advocate of the rights of man, against the aggressions of a false Religion; the Defender of the Lovely and the Beautiful, of the Merciful and the Just, of the Fraternal and the Free—being, in a word, the philosophical Revelation of the nature of man and of the Universe.

The age of Force—the Iron age of Moses—lies at the basis of modern religion, legislation, and government. The Mosaic Dispensation of Power gives coloring to the popular ideas and social customs of christendom. The God of Moses means Power. Hence, in that era, the terms “Lord God,” “Lord of Lords,” “Lord of Hosts,” “King of Kings,” “God of Battle,” etc., were used as expressive of Power, Will, Energy, Force. But the age of Love—the Silver age of Jesus—on the contrary, has had, as yet, no substantial footing on the earth. It has, nevertheless, overflowed with liquid sunlight the many iron structures of sectdom, and has softened and modified them to some extent. The terms “Lord of Lords,” etc., are consequently exchanged for higher language, such as “Our Heavenly Father,” “Father of Spirits,” “Benefactor,” etc.,—which are

expressive of gentleness and paternity. This beautiful fact shows what influence Love may stealthily exert upon the most monstrous forms of Force.

But the Harmonial Philosophy — the age of Wisdom or Gold — gathers together the past developments of the world, and adjusts them to the Laws of science, of order, of unity, and harmony. The terms “Lord of Lords,” which signify divine Power, and the terms “Father of Spirits,” which signify the divine Paternity, are exchanged to “Great Positive Mind,” implying the universality of Principle, also to “Father God and Mother Nature” who “live through all life, extend through all extent,” in whom so-called saints and sinners equally live, and move, and have *their* being — a *Heart of Love* and a *Head of Wisdom* at the centre of the Universe ; circulating its immutable life-principles through each vein and artery of existence ; causing each person and everything to grow and bloom progressively ; ultimating at last in beauty and happiness to all, from the least to the greatest, through all the eternal spheres of spirit-being. Amen !

This Philosophy will surely develop a state of society on earth, which, in its interior arrangements, will resemble that Order and Unity which reign in the system of the stars ! Yes, the sidereal laws, the planetary harmonies must enter into human government. The Hierarchy of the heavens, so to speak, is the only *Legislation* to which mankind will instinctively submit — viz., the absolute independence of each individual ; each orb moving and shining in its own orbit. So, then, the Church of the Future will be the Church of the World. Glorious spectacle ! I behold humanity elevated and sanctified. The interests of one man the interests

of all. And I behold a ladder let down from the immortal spheres ; upon which happy and beautiful angels are ascending and descending !

Wisdom has led both Love and Force into harmonial relations. My peace is perfect ; and my soul is satisfied. For in that great Day of Universal Unity, the earth shall be *wedded* to the heavens, and Humanity will be at rest with Derry.

THE HARMONIAL CURE OF EVIL.

IN the broad light and unquestionable authority of Principles unchangeable, the mind is led to conclude that *the abuse of evil consists chiefly in being overcome by it* — in tamely permitting discord to become positive and the master ; while, on the other hand, in accordance with the philosophy of imperfection and the principle of gradual moral ascent, *the true use of evil consists in journeying positively over it to whatsoever is better and best.* The several paths leading to the cloudless summits of Wisdom — “ the royal road to Knowledge ” up the Alps of life — are reached only by a departure from the vales of Ignorance ; even as haggard Hunger is the incentive to ploughing, insemination, industry, harvesting, and ultimate abundance ; or as imperative Want is the chief among ten thousand causes of invention, supply, gratification, and boundless luxury.

Of all the inspiring discoveries of our giant-headed and iron-handed Century — in science and art, in ethics and philosophy — the Harmonial revelation of Evil’s origin is the least recognized and the most important. Embosomed in this blessed discovery is the divine remedy infallible ; for which mankind have so long

and so incessantly importuned the abstract and Supernatural.

At length Evil has been thoroughly analyzed, by the most competent and authoritative Chemists known in the shoreless universe, viz. : the immutable Principles of Father God and the fixed Laws of Mother Nature ; and, strange as it may seem, it (Evil) is found to contain neither "a devil" nor any elements of positive "enmity" to human growth and happiness. One fact, however, should be recorded : At the close of the analyzation there was observed a flickering bluish flame, issuing from certain volatile gases then rapidly escaping ; also, at the bottom of the retort employed, a dirty gluish or resinous substance ; but subsequently it was ascertained that the "volatile gases" were dislodged ecclesiastical prejudices, and the "resinous substance" was nothing more than the sublimated dust of departed Ages ! Venerable chemists ! They have taught us very graciously to perceive and believe that Evil is *not* a principle, is *not* a devil, is *not* a fluid, is *not* a solid, is *not* a sentiment, or a thing, to be blasphemed against and fought down like a wild beast ; but, quite otherwise, these authoritative teachers have demonstrated positively that what men term "evil" is but the temporary subversion of individual rights, the incidental misdirection of local forces, and the inversion of private faculties, innately good ; all of which, primarily, is traceable to the early protracted night of human ignorance, and is thence perpetuated through the unfolded generations of all the after ages by the wit and power of selfishness.

Discovering unmistakably, thus, that Christians and Reformers have no mythological devil to wrestle with

in God's omnipresence, no ubiquitous monster of deathless "malice prepense" to aim and fire at through the empty air, not even a wicked self-existent principle to be principled against by means of rhetorical "Whereases" and endless "Resolves" concocted by non-resistants with which to *resist* the devil—discovering all this, we realize a world-wide enthusiastic joyfulness, a throbbing gratitude, as though a mountain *incubus* had been by angel-hands lifted from off our bosoms so long hopeless, so sadly oppressed; and now, instead of indolently weeping as heretofore over past sorrows and spilt milk, instead of fighting heaven by foolishly struggling with present vicissitudes, as sins, we lift our brows and stand erect, with arm and soul divinely prepared to supplant *little thoughts* with GREAT IDEAS, to wisely *control the conditions* of uncontrollable Laws—in short, to overcome evil with good, the good with better, and better with the best! Our work is plainly mapped out. It is not merely negative, to strike down and *destroy* "rough places," but rather to "smooth" them into sympathy with prevailing needs; not madly to crush and burn up "the crooked," but lovingly to harmonize and "straighten" the misdirected or twisted works of ignorance and selfishness. The Harmonial Reformer's divine mission, then, is not to impeach and mutilate and madden and destroy—but it is, infinitely more glorious and positive, to fulfil the local conditions of fixed Laws, to build up the temple of individual Harmony, and thereby steadily to heal the many Nations.

Now that the origin and nature of evil are so thoroughly known, at least to the world's thinkers, how can wise men longer prosecute the war of irrational

extermination? *The true cure of Evil is the true use of Evil.* Do you wish to make of your enemy a friend? Then become a friend to your enemy. Do you wish to befriend permanently an unfortunate acquaintance? Then study and act toward him so that he may very soon realize an independence; because all false reliance cultivated by you is future debility stored up against you. Do you sincerely pray to destroy evil and banish human misery? Then become philosophical in your philanthropic exertions. If you irrationally but heroically set out to destroy your enemy, which is a weak work easily done, you thereby get defeated; because, as true as there is a sky overhead, *your mental condition* lays the evil egg and hatches the vicious reptile you went forth to destroy. Is it not as I tell you? Behold the many Reformers who themselves most *need* reforming! Behold the many Christians who *need* Christianity more than the heathen to whom they charitably send it! See the regally cloaked Cardinal majestically administer the symbolized "body and blood" of a departed martyr to regenerate the adoring multitude! Does he not himself (being higher in station and influence) more than they *need* a cleaner body and a purer blood, that his spirit may generate higher thoughts and manlier deeds? Behold the rich christian Parson as he solemnly breaks the sacramental "bread" which was made of flour so costly, owing to christian laws of mercantile speculation, that the poor christian mechanic can hardly obtain enough for his family! Does not that Parson's health require that he should "earn his bread by the sweat of his brow"? And should not the christian merchant at the sacred table—ere he sips the ruby wine—meditate

before high heaven how he might "overcome evil with good?"

But here comes a question: How can the Cardinal so comfortable, the Parson so pious, and the Merchant so meritorious, be reached by Reformers and influenced to do the best thing? Surely not by publicly arraigning the first as "a vile Jesuit." Not by unmercifully denouncing the second as "a time-serving hypocrite." Not by resolving in Convention that the third is "a financial gambler." Although each of these charges may be truthfully urged against each particular class, as a body or profession, yet no *individual* of either class can be effectually reformed by any such charges being preferred directly against him. Yea, more! He may be arrested legally, or condemned by reformers; he may be imprisoned by the state, or sent hopelessly to hell by the church; may be psychologically kicked by the foot of every mountain, or dreamfully vilified by the mouth of every river; and yet, should you look about on the Saturday afternoon of life, you would in all probability behold the same intractable soul, "outcast" as ever, and ready for "another dodge" behind the festooned scenery of society. Some lovelier code, some wiser path, will reach the prodigal!

In the light of enlarged knowledge of human nature, of individual man and his acts, the thousand and one *retail* schemes of curtailing social Discord appear mechanical and absurd. Branch-work among the trees of evil—the germs of whose first roots require wholesome fertilization—is a venerable form of philanthropy. But it is *superficial* as venerable. A radical work is now demanded. The deep-struck and sprawling roots of the dark and deathly Upas must be dug up, and exposed to

heaven's healing sun, ere better and more beautiful vegetation can crop-out and spread over the world. The Upas Tree of human *misdirection* hath many branches: One far-reaching limb is physical Disease; another scraggy bough is mental Discord; a many-jointed and leafless member is Intemperance; another part seemingly fertile but really barren, is Prostitution; the thinnest portion, that shoots out toward the far South, is Slavery; the thorny and twisted branch, with drops of blood trembling upon its weeping foliage, is War; another iron-jointed limb is Despotism; another is legalized Injustice—to battle with and remedy (or to trim up and prune) which the good-minded of nearly all countries have instituted alms-houses, hospitals, and tyrannical asylums; have organized common and supreme courts; have invented expensive police systems, and built barbarian prisons; have established vast armies, and supported small public schools; have got up temperance alliances, anti-slavery societies, peace conventions, and révilal meetings; have printed sacred books by the thousand, circulated religious periodicals by the million, and founded meeting-houses costing trillions of hard-earned dollars: all more or less under the sanction and management of eminent lawyers, distinguished physicians, revered popes, temporal kings, and respected ministers. Among the more private systems of protection and defence—against the branches and thorny projections of the upas tree of Misdirection—may be mentioned the Free-Masons, Odd Fellows, Shakers, Mormons, Insurance Companies, Savings Banks, and the several strong Associations of Merchants, Mechanics, and Artists. And yet, the criminal annals and institutional statistics give the impression (not to me) that

vice and suffering are increasing in proportion to the spread of civilization.

In short, all evidence external is powerfully set against the entire system of trimming, and pruning, and bleeding, and blistering, and poisoning, and plastering, and puttying, and praying, and sand-papering those individual vices and popular conditions that are radically and germinally defective. We must probe the depths of human misdirection. The very deep seas of existence must yield up their contents. Superficial reform is unworthy the full-souled philanthropist. And the perpetual administration of outward restraints by lawyers, of quack medicines by doctors, and of supernaturalism by clergymen, should receive a full exposure and a permanent rebuke. Look truly into the fountains of human evil and suffering, and you will discover that the sources thereof are three, namely :

1. Imperfect Organization.
2. Defective Education.
3. Immoral Situation.

I. ORGANIZATION. The primary misdirection — bestowed upon the child, through hereditary transmission of passions and disease by its ignorant progenitors — is first and most important. Physical defections and mental deformities are chemically distilled into the ante-natal blood, are buried into the elements of bone, mixed with the marrow, ambrotyped into muscle, are scattered through the nervo-vital essence, are, in brief, sprinkled over and planted in every possible nook and corner of the (brain) organ of the mind.

“Facts are stubborn things.” At Washington city, before the National Medical Association not long since

in session there, Dr. S. M. Bemis made the following shocking statement : “ My researches give me authority to say that over ten per cent. of the deaf and dumb, and over five per cent. of the blind, and nearly fifteen per cent. of the idiotic in our State institutions for subjects of these effects, are the offspring of kindred parents.

“ Aside from the facts which I have gained by corresponding with gentlemen who have given close attention to these points, a curious but perfectly legitimate process of computation confirms me in the opinion that these estimates are very nearly correct. Five classes in the schedules prepared give 787 marriages of cousins, 246 of which have given issue to deaf and dumb, blind, idiotic, or insane children. Admitting the same ratio to prevail, the Ohio report, which contains 151 marriages of cousins, followed by deaf and dumb, blind, idiotic, or insane offspring, would indicate the existence of 332 other marriages of cousins in the same population, not followed by such defects. The counties which furnish these 151 marriages, as above, are supposed to comprise in their limits 332 unreported marriages ; making a total of 483, contained in 1850, in a population of 1,528,238. If the same ratio be supposed to exist throughout the Union, there would be found to the twenty millions of white inhabitants, six thousand three hundred and twenty-one marriages of cousins, giving birth to 3,909, deaf and dumb, blind, idiotic and insane children, distributed as follows :

Deaf and dumb,	1,116
Blind,	648
Idiotic,	1,854
Insane,	299

“ Then if the figures of the last United States census still applied to our population, there would now be found in the Union,

“ Nine thousand one hundred and thirty-six deaf and dumb, of whom 1,116, or 12-8 per cent. are the children of cousins.

“ Seven thousand nine hundred and seventy-eight blind, of whom 648, or 08-1 per cent., are children of cousins.

“ Fourteen thousand two hundred and fifty-seven idiotic, of whom 1,844, or 1-29 per cent., are the children of cousins.

“ Fourteen thousand nine hundred and seventy-one insane, of whom 299, or 0-29 per cent., are children of cousins.” Here ends the medical testimony.

Physiological conditions, when transgressed by human beings as parents, are certain to blossom out, like poisonous plants, in the defective organization of children. Statistics upon this subject are alarming. Although Mother Nature's Laws of insemination, gestation, and procreation, are eternally exalted above man's will-power to transgress, yet, as has been shown, the *conditions* by which they relate themselves to individuals and through which they (the Laws) operate in the fulfilment of their mission among organic kingdoms, may be, as they (the conditions) too frequently are, inverted and violated by human beings in marriage. Do you wish to see living examples? Behold, then, the natural-born foes to individual rights and social harmony! How much the Church must pray for them! And the city and the State, too, how enormous is the sum appropriated by them to arrest, condemn, imprison, and punish! These organic, living, thinking, plotting victims of parental violations — do

they get cured? Go ask the superintendents and physicians and keepers of the world's Almshouses, Asylums, and Prisons. Or, yet more direct and certain: visit both the palliative and vindictive institutions, and behold, the hereditary Idiot; the inwrought Wretch; the constitutional Vagrant; the instinctive Murderer; the involuntary Thief; the full-blooded Pauper; the automatic Liar; and the brain-bent Suicide—effects of imperfections inherited, of parental ignorance and transgression. Sires, grandsires, and great-grandsires, reappear in the offspring, either good or bad, as they may have been. Brain and mind, spine and character, bosom and affection, hand and power, temperament and manifestation, body and soul, are twin-born and inseparable; they innovate, and renovate, and inspire, and expire, and coöperate like twins together and with each other; and the subtle *dependence* of each upon the other, in this stage of existence, is very positive and indisputable.

Behind the curtain, in the quiet realm of causation, we discover that all hereditary *misdirection* originated from the basic fact, already explained, that, in an unprogressed state of the human family, all Love in manifestation is low and external, sensual and discordant. The philosophy of which is: that what men term Love is Life—all Life is Love—the same in principle and proclivity, in lower kingdoms as in human nature. From this Life-principle or Love-law is originated all organizations, all sentiments, all opinions, all impulses, all powers, all propensities; and upon the unbroken links of this golden chain, or principle, the peculiarities and imperfections of progenitors may be, as they are, telegraphed and stereotyped from generation to gener

ation amid the roll of ages. But our hope for Humanity was never so large as now : the cause being, that step by step with the march of mind in fields of physical science, the Idea of controlling *the conditions* and improving *the type* of procreation has become influential with intelligent Americans.

II. EDUCATION. The next fertile fountain of miserable *misdirection* is Education. By which is meant all acquired knowledge — good, bad, or indifferent — received from without through the several senses. Very soon after birth the young brain, the mind's physical instrument, begins to take on dim shadows and distinct impressions. The thinking faculties are yet feeble and tender ; the placid imagination is sensitive and plastic ; the affections are unprejudiced and susceptible to almost every appeal from the outer world. The rosy gardens of childhood and the green fields of youth may be easily ploughed up, sowed with wild oats or pure white wheat, and harrowed over to any extent, at the option of the legal and natural proprietors. Parents first, then relatives, next companions, lastly circumstances, each and all, take turns in fashioning the vessel to honor or deformity ; in carving the furniture of Memory ; in cutting the grooved channels of coming Affections ; in breaking roads through the soul to welcome the trampling feet of Propensities ; and, lastly, in adjusting against the white walls of the yet unoccupied Halls of Conscience, the family pictures of local hatreds, and the minister's pencilled platitudes of what the old masters in ethics termed "right and wrong." Without artificial books, without school-house discipline, without teachers other than these, the young garden gets a dressing, and the verdant field is over-sown ; for thus

the mind acquires *an education* beyond the reach of after years and the power of better experiences to remove and efface.

Very young children, like many of "a large growth," absorb unconsciously the prevailing notions of persons, the political opinions of the family, and surrounding religious prejudices, which ever afterwards haunt the soul, as though they were the most important innate ideas of truth and righteousness — an outrageous imposition upon childhood ! Upon this educational *misdirection-fact* are fixed the national hatreds of the earth. The Persian youth is taught to feel unlike the Hindoo, the Greek unlike the Turk, the Chinese unlike the Christian. Each nation hath manufactured and stereotyped a particular pattern of what is immutably Right and Wrong — a peculiar Conscience as a standard of judgment — which is branded as with red-hot iron upon the heart and brain of the native youth, at the fireside and market-place, at the tea-table and popular Academy. And thus it happens, without angel-aid or God-willing, that one soul comes to esteem *as very sacred* that which another, equally honest and intelligent, deems secular and terrestrial ; so that, as is well known between Jews and Christians, the conscientiousness of the one is identical with the rascality of the other. A well-organized and healthy young man, a natural-born mechanic, may, by misconduct and ill-selected studies, be mentally enfeebled and boiled all the way down to a minister. But the reverse of this picture — a natural-born minister being promoted by education to the glory of a good mechanic — is hardly known in human history. Thus education is a fertile source of misdirection, whether:

obtained from books and teachers, or from direct contact with the world at large.

III. SITUATION. What is not done by organization and education, to subvert and misdirect the growth of character, may be accomplished by Situation. The former are frequently indirect and mediate, but Situation exerts a direct and immediate, though not very lasting, influence upon the human mind. *Situation*, therefore, may "cover a multitude of sins" in our fellow-men; yet, when reflecting, we revert to and soliloquize the fact that "they *are* sins nevertheless."

The compound of Situation is variously modified by country and circumstances. Usually it consists of inherited inclinations, of educational bias, of individual interests, of the friendship of friends, of the pride of relatives, of the world's keen-eyed supervision, and, lastly, of private ambition to be commended and successful. The manifold magnetisms of life are thus bestowed upon the emotions of manhood; and thus, too, the myriad Lilliputian threads of self-interest get tied around the giant will of noble but latent character.

Immortal mind is crippled and psychologized by Situation to a fearful extreme; so much so, in truth, that to judge a man by his acts, as "a tree by its fruits," would be the most fallacious of judgments. By organization a man may be well-balanced and liberal-minded, and perchance not less blessed by education; yet, when vitiated by the controlling sceptre of Situation, he abjures like Galileo his best principles, and like Peter denies his divinest master. Solomon Grundy, Esqr., as an acquaintance at church or at dinner, is a very noble neighbor; but as a Merchant, seen through the leaves of his ledger-tree of profit and loss, he is gracefully

unprincipled and dangerously selfish. Beautifully benevolent by organization is my honored fellow-citizen, Peter Turnpike ; but, under the oppressive necessities of his business Situation, he is contracted and repulsive as Avarice itself ! One sweet-tempered, beautiful-bodied, generous-spirited boy of my acquaintance became at thirteen a clerk in his uncle's grog-shop ; and at eighteen, owing wholly to the magnetic immoralities of his situation, he was nervously discordant and combative, disfigured, and frequently inebriated.

The philosophy of all this appears indisputable : Man is by nature obligated or necessitated to act from the mandates of self-interest, either high or low or intermediate, and it is absurd to expect from him conduct upon any other principle. Individuality of existence predetermines individuality of motive. My interest in the existence and prosperity of another may induce me to rescue that other from suffering, accident, or death, unmindful of any personal risk or sacrifice ; or, on the other hand, my self-interest may possibly so counteract and outweigh all extraneous relations and affections, that I might save myself from suffering, at the risk and injury of hundreds ; the principle in both cases being the same — on a high plane, we term it “disinterested benevolence,” on the low scale its manifestation is justly christened “sordid selfishness.” Naturally we *love* the first, and *hate* its opponent.

The positive, but fortunately temporary, control of Situation over Character may be illustrated in a great variety of ways. Legal machinery is monstrously complicated, and turns off much evil ; but lawyers *will not* reform it. Neither will physicians readily abandon their long-exploded nostrums ; they *dare not* as at

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obtained from books and teachers, or from direct contact with the world at large.

III. SITUATION. What is not done by organization and education, to subvert and misdirect the growth of character, may be accomplished by Situation. The former are frequently indirect and mediate, but Situation exerts a direct and immediate, though not very lasting, influence upon the human mind. *Situation*, therefore, may "cover a multitude of sins" in our fellow-men; yet, when reflecting, we revert to and soliloquize the fact that "they *are* sins nevertheless."

The compound of Situation is variously modified by country and circumstances. Usually it consists of inherited inclinations, of educational bias, of individual interests, of the friendship of friends, of the pride of relatives, of the world's keen-eyed supervision, and, lastly, of private ambition to be commended and successful. The manifold magnetisms of life are thus bestowed upon the emotions of manhood; and thus, too, the myriad Lilliputian threads of self-interest get tied around the giant will of noble but latent character.

Immortal mind is crippled and psychologized by Situation to a fearful extreme; so much so, in truth, that to judge a man by his acts, as "a tree by its fruits," would be the most fallacious of judgments. By organization a man may be well-balanced and liberal-minded, and perchance not less blessed by education; yet, when vitiated by the controlling sceptre of Situation, he abjures like Galileo his best principles, and like Peter denies his divinest master. Solomon Grundy, Esqr., as an acquaintance at church or at dinner, is a very noble neighbor; but as a Merchant, seen through the leaves of his ledger-tree of profit and loss, he is gracefully

unprincipled and dangerously selfish. Beautifully benevolent by organization is my honored fellow-citizen, Peter Turnpike ; but, under the oppressive necessities of his business Situation, he is contracted and repulsive as Avarice itself ! One sweet-tempered, beautiful-bodied, generous-spirited boy of my acquaintance became at thirteen a clerk in his uncle's grog-shop ; and at eighteen, owing wholly to the magnetic immoralities of his situation, he was nervously discordant and combative, disfigured, and frequently inebriated.

The philosophy of all this appears indisputable : Man is by nature obligated or necessitated to act from the mandates of self-interest, either high or low or intermediate, and it is absurd to expect from him conduct upon any other principle. Individuality of existence predetermines individuality of motive. My interest in the existence and prosperity of another may induce me to rescue that other from suffering, accident, or death, unmindful of any personal risk or sacrifice ; or, on the other hand, my self-interest may possibly so counteract and outweigh all extraneous relations and affections, that I might save myself from suffering, at the risk and injury of hundreds ; the principle in both cases being the same — on a high plane, we term it “ disinterested benevolence,” on the low scale its manifestation is justly christened “ sordid selfishness.” Naturally we *love* the first, and *hate* its opponent.

The positive, but fortunately temporary, control of Situation over Character may be illustrated in a great variety of ways. Legal machinery is monstrously complicated, and turns off much evil ; but lawyers *will not* reform it. Neither will physicians readily abandon their long-exploded nostrums ; they *dare not* as at

present situated. And really well-informed clergymen *cannot* preach a word of common science on Sunday. The cause being : the people have assigned to each class a Situation, have prescribed laws of despotic custom to regulate it from age to age, and thus *the individual*, although perhaps well organized and educated for a straightforward and noble existence, is made practically *immoral* (that is, weak in principle and hypocritical) by means of his circumstances. Lawyers as a class, under the magnetic immoralities of Situation, but oft-times contrary to their individual impulses or wishes, *desire* human misunderstandings and litigations — are practically and professionally the educated opponents of “Peace on earth and good-will among men.” Physicians also as a class, owing to the necessities of Situation, *desire* physiological ignorance among men and the prevalence of disease. And gospel ministers, too, as a class or propaganda, being swayed by the sceptre of the same king, *desire* the world to be blest with only a mute science and brainless philosophy. But, considered as “men and brethren,” the members of these professions are (many of them) philanthropic and liberal.

The law of interest, controlling conduct and misdirecting character, is applicable to the earth’s whole population — to the Hindoo worshippers of Budda or Brahm ; to the Patriarch, and his tribe ; to the Pope, and his children ; to the King, and his subjects ; to the Slaveholder, and his servants ; to the Governor, and his constituents ; to the Husband, and his dependent ; to Women, and the fashion ; to Lawyers, and their clients ; to Physicians, and their patients ; to Clergymen, and their supporters ; to the Rich in the parlor ; to the Poor in the kitchen ; yea, *with all*

people everywhere the law of interest, as eliminated from individual Situation, is subverting and twisting many of the noblest attributes of human character.

We now come to the question of Cure ! Organization, Education, and Situation, are the three fountain sources of individual discord and social misery ; to counterbalance and *remedy* which, the Harmonial Philosophy would institute three practical methods —

1. A School of Prevention,
2. A System of Palliation,
3. A Work of Reformation.

It has been satisfactorily demonstrated, I think, that individual man is master of temporal and local conditions ; that his self-sovereignty or kingship in this kingdom is diminished or augmented in proportion to his ignorance or knowledge of immutable Principles ; and, therefore, the conclusion that no mind is qualified to be a true philanthropist or a constructive humanitarian, unless intellectually and spiritually unfolded in such knowledge, is reasonable.

And the first most needful thing is, true knowledge concerning *the chief cause of civilization*. In this discourse the subject must go unanalyzed and undebated ; yet a few words may serve to fix its importance upon your understanding. The most popular definition of civilization, adopted by this portion of the wide-world, was suggested by the contrast presented by portions where Letters, Arts, and Sciences, did not flourish. One thing is remarkable : when compared with other nations the so-called civilized present not the *absence* of what is termed vice and crime attributed to savage

races, but only *less* as to quantity, and different, as well as more intense, in manifestation ; that is to say, every civilized nation presents, in different degrees of modification and refinement, those evils and vices and discords that may be found among races not civilized and without Christianity. The savage is in bondage to things finite and measurable, to a sensuous philosophy and objective religion ; so is the civilizee, but not to the same limited extent. The savage is ignorant and brutal ; so is the civilizee, but upon a higher and more delicate plane.

Popular theologians and their earnest followers claim for Christianity the credit of civilizing so much of mankind. They begin to adopt positive Science as a gift of God ; profess that they have ever been the friends of philosophical investigation ; openly thank Jesus for suggesting the Atlantic Telegraph ; and enthusiastically celebrate the Almighty for having anchored the cable so successfully within the rolling deep ! Upon this plan the church explains the origin of all civilization — a supernatural development, through the agency of inspired men and natural forces. But Edward Everett, on the occasion of the inauguration of the Dudley Observatory at Albany, suddenly forgot his subservency to popular supernaturalism, became a speaking medium for the spirit of common sense, and proceeded to assign *the true cause* of existing civilization : “ While at our places of education we diligently investigate the wonderful properties of matter developed in the phenomenon of the physical world, shall we not deem a portion of our time and attention well bestowed upon the miracles of Language, written or spoken, *which lie at the foundation of all our intellect-*

ual improvement, of all our literature and science — in a word, of all rational communication between man and man."

The omnipotent force of spiritual IDEAS, the unwearyable energy of the eternal PRINCIPLES of Love and Wisdom, the indwelling sentiment of Brotherhood among men, based upon the holy relation of Father God and Mother Nature, is the world's only and sufficient hope. All history — hieroglyphic, sacred, mythologic, traditional, and written — is demonstrative on this point: that Humanity has at all times kept its HEAD elevated above the earth, even while its body and feet passed between complicating elements, over idolatrous plains, and through mighty wildernesses of anarchy, superstition, want, and death. Upon her heaven-ascending head, kindling with a richer radiance as age succeeded age, she wore the crown of Reason. Wisdom, as developed by the pressure of a progressive experience, whispered courage and promise in the listening ear. Humanity was cradled in Asia, and the germ of all civilization was planted at the same time in the human constitution. Sensual needs suggested and obtained sensuous means of gratification. Necessity was the "mother of invention," even as experience was "the father of civilization," which the career of each nation proves to a demonstration.

But you ask: "Why do the heathen remain in darkness and mythology, while we, having the Bible and Christian institutions, are blessed with all the instrumentalities of peace and prosperity?"

The answer is plain: Humanity is as an Olympus — a towering giant, with a genius mighty as that of all the gods combined — whose head touches the upper

sky, while his body and lower extremities (the inferior races) reach far down through the deep ages and stages of patriarchalism, of barbarism, of savageism, yea, down below the beds of deepest oceans to the granite foundations of the globe itself, whereon he stands a finite and measurable, though gigantic and vast, incarnation of the infinite and immeasurable Deity. He began his march civilizationward from the day of his birth. He felt his destiny ! Humanity moved obedient to its centre of gravitation, and centrifugated its forces and organs, naturally. He declares by his "foot-prints on the sands of Time," that he began his pilgrimage from China ; then colonized Central America, whither he learned the arts of architecture and hieroglyphical expression ; that then he branched out and established a better life in Egypt ; thence into Greece ; afterward to Rome ; then to Europe northern ; and subsequently sailed to the American continent. Not the whole body, remember, but the head portions only. The best parts of Humanity, the most enlightened, the most enterprising and intrepid and conquering, developed the facts of civilization. Therefore you will conclude, truthfully, that all the art and science and philosophy, the best code of laws, the best systems of morality, the noblest ideas of personal liberty, the finest plans of education, were derived (not from supernaturalism, but) from EXPERIENCE within the great heart and high head of the giant breathing world of Humanity. Wherever you find the Brain of the Race there will surely be the most science and many happiness-promoting developments.

The enlightened portions of the world have long since acknowledged, with the eloquent Edward Everett,

that the basis of civilization is experience and language ; not the Bible, nor yet any system of Religion that rests upon it. History proves that man's constitution contains the essential principles of true growth. The true Saviour — "the kingdom of heaven" — is within each human being. His name is WISDOM ; his manifestation, HARMONY.

To teach all this, and vastly more, we require a "School of Prevention." In this department should be the Free College, and the Free Press ; both to be the property of the people, for whose permanent prosperity they exist and coöperate. In order *to prevent* the development of evil from deranged conditions, society must give to its present children — the fathers and mothers of the future — an education in the sphere of physical laws and spiritual principles. Immortal IDEAS more than *transient* thoughts, and fixed PRINCIPLES rather than fleeting facts, should be roused in the young mind, as the only foundation of scientific and moral improvement. Upon no other ground can we reasonably expect a generation of noble men and worthy women ; out of no other school can we look for classes of young minds, who, by harmonial marriage, will bestow upon the world the fadeless glory of good offspring.

In energetic unison with the Free College, constructed upon the system of unitary interest in the large economies, will be the Archimedean Press with its myriad evangels of thought :

" Firm in the right the Daily Press should be,
The tyrant's foe, the champion of the Free ;
Faithful and constant to its sacred trust —
Calm in its utterance, in its judgment just

Wise in its teaching ; uncorrupt and strong
To speed the right, and to denounce the wrong."

But there are hydra-headed evils, and countless sufferings, which no "School of Prevention" can possibly reach ; therefore the necessity of doing some negative good by means of a "System of Palliation." This department should include individual charities, methods of wholesome restraint, and several philanthropic Institutions.

In the direction of kindly offices and palliative methods, for the miserably poor and painfully unfortunate, the world is just now doing nobly. Thousands and millions of dollars are expended annually on the American continent alone, simply to alleviate isolated distress, and temporarily to plaster up the myriad old sores of a wrongly-constructed society. "The ounce of Prevention" is too weighty and formidable yet ; hence the philanthropy of all classes administers "the pound of cure ;" but no extensive cures can ever thus be accomplished. The heart-rending cries of hunger heard in cities, are hushed for a moment only ; and, for an hour perhaps, the disabled are lovingly lifted upon beds of comparative luxury. The faithful Roman Catholics have their romantic and sacred Sisters of Charity ; protective societies and mysterious Associations have their very Odd Fellows ; many decaying fortunes and dilapidated homes have been cheerfully rebuilt by Free Masons ; suspended bankers and uncertain proprietors of real estate have obtained Life Insurances ; the sleepy-headed and still-bodied have been frequently consigned to the wide-awake Shakers ; and yet, strange as it may seem, one fact remains palpable : that evil

and its multifarious concomitants keep a relative proportion to the increase of population in all countries. There is at all times about the same number of natural-born Gamblers, of natural-born Idlers, of natural-born Drunkards, of natural-born Beggars, of natural-born Delinquents, of natural-born Liars, of natural-born Paupers, of natural-born Fools, of natural-born Libertines, of natural-born Prostitutes ; and now, mark you ! the social and domestic Machinery for the wholesale manufacturing and multiplication of the several distinct *types* of Charity subjects, is still in vigorous operation — turning, and buzzing, and wobbling, and groaning, in full view of both Church and State — at a rate of speed proportional to the world's progress kingdom-of-heavenward. And any bold attempt to stop this infernal social Mill is politically and ecclesiastically denounced as “ infidelity to the sacred ties of Law and Order ! ”

The amount annually appropriated to *palliate* existing social suffering, without doing any permanent good, is more than sufficient *to prevent half of the misery* ; by means of an education in fixed IDEAS and spiritual PRINCIPLES, which would certainly purify the marriage relation, harmonize its attendant conditions, and exalt its legitimate results. It has been fully shown that twenty children can be educated, and thus exalted in manhood superior to the sphere of Crime, for a less number of dollars than are now ignorantly voted, and vindictively appropriated to punish *one poor mortal* guilty of manslaughter in the third degree ! Now we, of the Harmonial School, consider all this a culpable *misdirection* of public money, a subversion of common science in society, a useless exercise of noble senti-

ments, and a misappropriation of donations from the constitutionally benevolent.

In the "Work of Reformation" is included the two giant powers of civilization : the Church and the State. The work of Reformation is predicated upon a true philosophy of man and his acts. It is wholly integral, constructive, and designed to "overcome with good" those evils which neither the School of Prevention can reach, nor the System of Palliation control. The combined legal intelligence and humanity of a People are believed to be exhibited in their Constitution and Laws ; and the dominant Religion is esteemed as an embodiment of the spiritual experience and moral growth of the mass ; so that in the two eyes of a Nation, the State and the Church, we may look for all the legal strength and moral light possessed. These twin-born institutions are natural as stars in the sky, and crop out of prevailing conditions spontaneously, as do the Arts and Sciences from Education. But no argument is required, methinks, to convince the wise and good of this Continent, that the Government is far behind its original purpose—to protect persons and property ; neither are statistics needful to demonstrate that the Church is yet more effeminate in principles, and deficient in knowledge of constructive Reforms ; nor need it be very emphatically proclaimed that thousands of voters, and hundreds of sectarians, are everywhere waiting for broader political and higher ethical developments with which to unite and coöperate.

All this is too apparent to require special proclamation. The divine Idea of personal liberty is alarmingly enfeebled in the Government. That wry-faced and barren old moon, the Property question, has nearly

eclipsed the remoter Sun of human progress. The depraved spirit of private aggrandizement, of converting by banks and otherwise all property into a self-multiplying power, of promoting the capitalist to a position preëminently more honorable and powerful, than the man who labors and produces wealth, has well-nigh paralyzed the divine functions of Government. "The truth must be sounded in the ears of men," said the wise Channing, "*that the grand end of society is to place within reach of all its members the means of improvement, of elevation, and of happiness.* There is a duty higher than to build Almshouses for the poor, and that is, *to save men from being degraded to the blighting influence of an Almshouse.* Man has a right to something more than bread to keep him from starving. He has a right to the aids, and encouragements, and culture, by which he may fulfil the destiny of a man; and until society is brought to recognize and reverence this, it will continue to groan under its present miseries."

Professor S. H. Dickson, of Charleston, S. C., late of New York, says:—"Time enough has been devoted, ineffectually, in continuous efforts to relieve suffering; to prevent it should be our paramount purpose. If one half the amount expended on hospitals and almshouses, was appropriated with judgment, to the physical well-being of the class with which these institutions are filled, the remaining moiety would be more than sufficient for the necessities that now, with the most unsatisfactory results, consume the whole."

Our limits will only admit a few brief extracts from the voluminous testimony which comes to us from

Europe on the subject, where it has longer been studied and is better understood : —

“ Nothing,” says an experienced English Poor Law Medical Officer, “ is so destructive to the health and character of the working part of the community, as the wretchedness that surrounds them, and the constant evils to which they are exposed, in the shape of damp, low, unhealthy habitations. The most ‘impoverished, over-crowded, and filthy, will always be found the most unhealthy.’ ”

Says another — “ The great mortality amongst the poor from typhus fever and cholera, is proved by experience to be connected, as cause and effect, with filth and over-crowding.” Of upwards of 18,000 deaths by cholera in London, in 1849, 81.7 per cent. were among laboring men.

Bandelocque says : — “ Personal experience, reading, reflection, and a great number of facts, and the analysis of a great number of observations, have impressed me with the deep conviction that there exists one principle of scrofulous disease, which predominates over all others, and without which the disease would never perhaps, or, at least very rarely, develop itself. The cause consists in particular conditions of the atmosphere, in which the individual resides.” He then shows the intimate connection that subsists between scrofula and consumption, and *unhealthy dwellings*.

An eminent philanthropist commissioned by the French government, to investigate the causes of discontent and prevalence of misery and crime amongst the poorer classes of Paris, reported that “ it is impossible to overrate the mischiefs to society which rise from the wretched lodgings of the working classes.

This is the origin of the dissolution of the family tie, and of all the miseries that follow. The father avoids his uninhabitable home, and seeks in the public house an asylum from the horror with which it inspires him. After studying, with religious anxiety, the domestic life of a large number of work-people, I am bold to affirm that the unhealthy and wretched condition of their dwellings is the primary cause of the misery, the vice, and the calamities of their social existence."

H. H. Harwood, Esq., Honorary Secretary of the London Society for Improving the Condition of the Poor, affirms that "such is the general character of the tenements occupied by the laboring classes in London, backed as it is by evil companionship, which is their natural and almost necessary concomitant, as to produce *fifty per cent.* of the crime that fills the prisons, pollutes the public journals, and endangers life." And what he regards as a "climax beyond which it is impossible to reach," is the attendant ignorance and physical degradation that present a barrier to ministrations for their benefit, which he alleges, is, "in many cases, absolutely insurmountable."

In the parish of St. Giles, London, containing a population of nearly 38,000 souls, which are chiefly of the poorer classes, it is stated that "The physical circumstances of the poor, paralyze all the efforts for their spiritual or moral welfare. . . . Every effort to create a spiritual tone of feeling is counteracted by a set of physical circumstances, which are incompatible with common morality. Talk of morality among people who herd, men, women, and children together, without regard to age or sex, in one confined, narrow apartment! You may as well talk of

cleanliness in a sty, or of limpid purity in the contents of a cesspool ! ”

Now we, of the Harmonial School and dispensation, propose a constructive Reform work. We do not plan private phalansteries as the best means ; do not propose to club together gregariously, and consolidate into out-of-the-way colonies ; not to withdraw from immediate contact with existing social conditions, and thus absorb the best men and noblest women ; not to abandon the machinery of government to the management of petrified hands, and unscrupulous demagogues ; not to leave the moss-covered church, and its many good but conservative and hermitted supporters, to be utterly destroyed by the advancing flood of spiritual progress ; but very different is our proposition, viz., to plant ourselves henceforth and forever upon the eternal PRINCIPLES of Association, Progression, and Development ; to recognize in every man of every age, and every clime a member (more or less intimate) of the Harmonial Brotherhood ; to encourage capable and reliable minds of both sexes and hemispheres of existence, whether inspired by spirits from without or by an integral love of Truth and Justice, to journey and teach orally the fixed Laws of Science and the immortal Principles of Philosophy.

Upon this basis, firmly laid within the People's affections and cultured reason, we propose to inaugurate the constructive and protective works already nominated. Our labor will be chiefly *to prevent evil, vice, and misery*. We will not aggravate and encourage the world's misdirections by covering them with philanthropic plasters. And we hold this to be possible only by and through the divine energy of immortal IDEAS

awakened and diffused over the wide sea of humanity, by means of Polytechnic Institutions and impartial periodicals under the control of cultured and harmonious minds. If evil is seen and believed to be but *the misdirection of intrinsically pure forces and faculties*, surely, then, the infallible remedy will be easy to prepare and pleasurable to take. Error costs society and government seventy-five per centum more than truth. War is fifty times more expensive than peace; to say nothing of the wail of woe and the dead sea of suffering. If the United States appropriate forty millions yearly to support a vice-generating Army and a bloodthirsty Navy, may not a few millions be donated more cheerfully to establish and maintain a School of Prevention? If the American Bible Society is enabled to expend millions simply to disseminate the crude Records of an oriental Inspiration, may not a truer Association, similarly constituted and authorized by charter, with a reliable Board of Managers, be as well supported in its better work of distributing world-wide scientific books, spiritual leaves fresh from the tree of Life, and progressive literature of a noble standard? Surely, if twelve discordant persons can ride in an omnibus, or if three hundred foes to human welfare can cross the ocean in a model steamer, may not the same or similar vehicles of travel be used by the twelve harmonious or the hundreds united?

Even so, then, may not the legal machinery of the State and the ethical efforts of the Church, after undergoing extensive improvements and being greatly simplified, work well and usefully in the hands of clear-headed and true Reformers? If a low interest or immoral selfishness was the main spring and motive which introduced the African people and Slave labor upon this

continent — not consulting Justice, but insulting Humanity — may not a higher interest, an intelligent selfishness, firmly and politically planting itself upon Free Soil as a prelude to Free Labor, one day overcome the evil with good? Ignorance cannot compete with wisdom; neither can the labor of bondage coëxist very long with the Labor of Liberty; for the first is negative and self-destructive, while the latter is positive and immortal. Do not the sick get well by *slow* transitions?

Two mighty over-mastering forces mark the pathway of human progress: first, the perpetual locomotion and enterprise of Population, called EMIGRATION; second, the continuous expansion and interpenetration of human interest, called COMMERCE. These natural effects flow from laws which cannot be repealed; but their various *conditions* are within man's jurisdiction and control; therefore, let philosophical Reformers take heed and obey.

My faith in Humanity's instinctive power to help itself, when somewhat purified by compulsive experience, and exalted measurably by unfolded reason, is unbounded. But the world at present is replete with lofty impulses which, without wisdom, defeat themselves, and with local rivalries which, without intention for evil, crucify the most helpless and innocent. My spiritual rest is profoundly perfect upon the bosom of Father God's immutable Laws? And I firmly believe that from *twelve* healthy and energetic minds, in pure love with each other through a harmonious perception of those divine Laws, the world would receive far more universal good-works than from the 900,000,000 who have no such redemptive faith as a basis of action. A few minds, constituting a germ, animated *as one man* with the universal sweep of IDEAS, could revolutionize the globe!

Let me think of Civilization, for illustration—whence comes it? That herald of the kingdom of heaven on earth—what brings it into our midst? Behold, in its march, the subversion of our barbarian structures! Annihilating, by its subtle magic, pestilential conditions; as in the physical so also in the moral world! Sweetly taming the wildest elements—triumphing steadily over time and space—bringing the whole plan, and all the motive powers of existence, within the comprehension and volition of Man! Comes all this of books, of creeds, of cathedrals, of priests, of special providences, and prayer? No, no, no—a thousand times—no!! Civilization comes not of words, not of sounds, not of physical causes. In spirit it is speechless—silent, as the power of God—sure, as the pulse of the universe—it is, in short, the maturing of humanity's spiritual Manhood. It is the manifestation of the world's interior life-principles, the externalization of *immortal IDEAS*, and cannot therefore be stayed by ignorant men. And yet, men may palpably aid its *quicker* development, or, rather, may cease to check its progress by removing—through education—the *drag* of ignorance.

All institutions originate from the systems of a few minds; all systems take their rise from a few new Thoughts in a few minds; and all new Thoughts take their rise from the central IDEA of some *one* individual. The world's annals confirm this statement. Between the birth of an Idea and its embodiment in the organs of an Institution, whole centuries may intervene, but the result is none the less certain. Therefore, how little knows the Divinity doctor of the principles of his own Mother Nature! He professeth love for his Father

God; yet behold his attempts to persecute the children of Progress! How little knows the petrified Conservative of the invincible Laws that sway the earth, the sea, the stars, and the destiny of countless immortals! Let us, then, plant ourselves upon the IDEAS of Truth, Justice, Love, Wisdom, and Liberty. These are the omnipresent "words of God," the fixed Laws of Nature, and the only and sufficient means of eternal Harmony!

Progressive wisdom, in a few minds, may harmonize the Nations. Adam's one-fiction-apple prostrated all the world, says the fable; what, then, may we expect from the one-fact-apple of Sir Isaac Newton? One man tames the wild live lightning; another, in after years, puts a harness upon the celestial steed; then, a few break for his silvery feet a road through the water of of waters; and lo, the multitudes get on and ride gleefully around the earth, and from pole to pole! Printing presses, chemical laboratories, imitative arts, and the mechanical sciences, may be made to unite and consolidate their powers and achievements to the end that a broader and diviner intelligence, riding upon railroads, flashing through telegraphs, and working with commercial instrumentalities, can strengthen and multiply the progressive tendencies of this wonderful Era.

Humanity is like a train of cars, "an emigrant train," laden with the baggage of the accumulate ages. It is a long, heavy, slowly-rolling train. It has consumed countless centuries, as so much kindling wood and soft coal, in preparing to start on its eternal trip. Much time and talent, mountains of money, and oceans of steam, have been expended to get the ponderous engine and endless train in motion. *But now it moves!* See it go! It rolls upon the justice-bound track of

immovable Truth! Nothing on earth can stop it! And the nearest depot, where the passenger may temporarily halt for refreshment, will be the "School of Prevention."

For myself I can patiently await the unaided progress of fixed IDEAS, can quietly contemplate them in the gradual accomplishment of their mission, and obtain joy and peace in believing. Not so the suffering and straying world. Therefore, we proclaim with strongest emphasis that, to insure a speedier Prevention of evils and a straightforward Reformation of the masses, to move with a mightier motive force the slowly-rolling wheels of Time, to accelerate mankind's emancipation from the conditional evils that now distract and deform society — to do this, let the wisest men and noblest women be educated to recognize and adopt, as a preamble, the fixed Laws of Association, Progression, and Development. By this is not meant that man's "faith" in fixed Laws is essential to the "works" they may achieve. Far from it. For so imperious and supreme, so boundless and unchangeable, are the PRINCIPLES of Father God, that a man may know and believe "nothing" — may resolutely refuse to obey the local conditions of his temporal growth, may neglect to bind up the heart he has broken, may fail to increase the happiness of his fellow-men — and yet, with the whips of penalty and self-education stealthily concealed beneath the soul-coat of his eternal spirit, he floats forward in miserable darkness upon the silvery life-currents of the universe, or slowly and sadly he sails through the chilly blasts and over the cloud-clapped heights of his own ignorance and evils — away, away, away, toward the far-off era of ultimate redemption — surely, safely,

just as if he had known and believed the whole experience in advance. But here is the point: he might have greatly *hastened* the birth of Harmony in his soul, might have procured for himself a ticket and bright happy walk to the promised land, might have diminished others' woe and multiplied the recipients of happiness, by earnest *faith* in fixed Laws and by *obedience* to those "conditions" under and within which they establish and regulate his existence. His faith and works *help* him and others in the world; not the Laws that govern the Infinite, with an unerring government.

So with the human family. Let earth's existing and coming children be educated in the glory and grandeur of the eternal Principles of Father God; let them be systematically stimulated to examine and contemplate the divine Revelations of Mother Nature; let their spiritual hearts be encouraged to beat spontaneously responsive to the angel-breathings and holy harmonies of creation; let them be taught to rise above social discords, to become individually superior to the oppressive antagonisms of sense — then behold with what speed, like the lightning's vivid flash, will spread everywhere among men THE HARMONIAL RELIGION OF UNIVERSAL JUSTICE!

